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THE LIFE AND THOUGHT
OF JAPAN



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WITH TWENTY-FIVE ILLUSTRATIONS

LONDON AND TORONTO
J. M. DENT & SONS, LTD.

1913

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PREFACE

THE present work is a result of my humble attempts to bring about a better understanding of my native land by the Occidental mind. Its main object is to show that Japan, in spite of such modern developments as the feminist or the anarchist movements, still remains in spirit very much the same as she ever was in the days of yore.

My hearty thanks are due to Mr Joseph Warner, whose deep sympathy with Japan enabled me to deliver to a Boston audience the lectures which are here reprinted, with some modifications. I am also indebted to my friend, Mr Walter Rippmann, for undertaking to see this book through the press. Nor must I forget to mention here the Boston Athenæum. Ungrateful indeed should I be were I ever to forget the sweet hours I spent amid books, in a home-like snugness, where most of these chapters were actually penned.

OKAKURA-YOSHISABURO.

TOKYO, 1913.

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THE LIFE AND THOUGHT OF JAPAN.

I

CHERRY BLOSSOMS

MY purpose is to make known, or try to make known, to you what Japan and her people are, and this would be no easy piece of work to accomplish with credit for an experienced writer—a hundred times less so for me who, with no mastery of the foreign language in which I am to express myself, am to interpret one series of social phenomena attendant on a nation in the East, to another nation in the West with an entirely different history of development.

One way in which this arduous task can be attempted is certainly that of trying to tell you some of my own private impressions about Japan and the Japanese, as one born and bred in the country, and deeply imbued with her ideals in her past as well as her present life as a nation. And, in fact, that is just what I am going to do in these pages; for, after all, how else can anybody explain his own nationality than by essaying to interpret his own being in its

totality as a component element of that nationality? If you will try to describe your country to a set of people belonging to some other nation, you will immediately see how the case stands. You could as well make them understand what your favourite drink or dish means to you. It would not do for that purpose to tell the locality and the year of production of the food in question, neither would it help much to detail to others how the dish is prepared. We can feel what it is, and mumble out our appreciation of it in words that are not very likely to be construed in their proper sense—that is all. Yes, feeling and giving some suggestions as to the nature of our feelings are the only means left to us in order to convey what we feel to others with a different set of experiences from our own. This is the reason why some teachers have at times refrained from entering into any verbal explanation in the course of their teachings and have had recourse to some other means of expression. Buddha, for example, who is undoubtedly one of the wisest, if not indeed the wisest, of teachers of humanity, when asked to preach the Law at the assembly on Mount *Gridhrakûta*, or Vulture's Peak, by the heavenly King Mahabrahman, took and held in his hand the golden-coloured flower presented to the Blessed One by the king; but he said no word. Silence and wonder reigned. Nobody in the whole large assembly could understand what the Teacher meant. After a while, out of all his disciples, Mahâkâsyapa alone was seen to betray a faint smile—a sweet smile of understanding. Then the stillness was broken by the Bhagavat, who spoke to his disciple thus: “ Kâsyapa, long have

I treasured in my mind the wonderful thought of Nirvâna, the eye of the True Law. I am satisfied to see it transplanted in yours at last." This was what the Buddhist priests call the doctrine of thought transmitted by means of thought, and it eventually led to the foundation of one of the most important sects of Buddhism, that of the Dhyâna, or "Contemplation."

The symbolic nature of this doctrine, and its studied avoidance of any lengthy oral explanation, characterize it among us to this day. The so-called "Direct communication from mind to mind, without any help of the linguistic medium," is what the votaries of that sect call the best of all the means of salvation. How and to what extent it has influenced Japanese thought, thus leading to the establishment of the love of laconic speech and the dislike of loudness which are prominent features of our expression, in art and elsewhere, will form a very interesting and a most instructive subject of investigation for the student of Japanese civilization.

Thus it will be seen that verbal expression, even if there is no intentional mystification on the speaker's part, but, on the contrary, a purpose even explicitly to state his mind as clearly as possible, does not always help the hearer much to the true meaning, unless there has existed from the beginning a certain sympathy between the two, resulting from a similar development in their respective pasts. In that case a smile or an uplifted finger, or any other slight indication, would be as expressive to the other as lengthy talking.

So on the present occasion, also, it were better if

I could speak to you in some set of gestures, to express what I feel Japan and her people are like, than by thus using, or rather misusing, a language sacred to you. At least, the former means would be more amusing to you, but the pity is that I am no master of any system of such an international symbolic language to make it interesting for any considerable length of time. Yet this ignorance on my part does not hinder me from wondering with what, for example, Buddha would have chosen to symbolize Japan and her people, if he had been asked to do so. My thought at once suggests that the symbol he would have adopted is, a little bunch of cherry-tree blooms! For the cherry-tree, the *sakura* as we call it, seems to tell all the stories of Japanese thought and Japanese personality—its strong sides are ours, and so, alas! are its shortcomings.

The plum-tree, *ume*; the peony, *botan*; the chrysanthemum, *kiku*; the pyrus spectabilis, *kaido*; these and many others are very highly appreciated by us; but they are all of them flowers imported from China, as their names indicate. Again, the narcissus, pansy, begonia, anemone, tulip, and others are some of the flowers for which we have recently begun to acquire a taste since their introduction into our country from the West. All these are beautiful in their own way, and we like them; but none of these seems to us Japanese fit to be chosen as the national flower—the flower we should well be proud of as an emblem of flowery Japan.

True, there is a Chinese character with which we usually write the Japanese word for cherry. But

that the tree for which the ideograph is intended does not match our *sakura*, is well known from the writings of the Chinese scholars and poets themselves who had opportunities to see both in blossom. Your own cherry-tree, again, which is regarded by you as a fruit-tree, and is cultivated as such, compares rather ill with our *sakura* as a flower-tree. Our spring, with its characteristic cherry-blossoms in their fullness of gaiety and glow, covering hills and dales for miles and miles, and spotting even the busiest of towns with numberless balls of fleecy little clouds, has after all a scenic beauty peculiar to the Land of the Rising Sun.

The national flower of China is the tree-peony. That flower is as beautiful as a Chinese *belle* with her repose and depth, but it lacks that simplicity, that openness of expression which appeal more strongly to our own taste. Your rose, so wonderfully rich in fragrance and in the variety of lovely colours, well deserves comparison with your types of womanly beauty. The one, it must be confessed, is as fascinating to us as the other, only the very richness, the very fullness of your rose, to say nothing about the proverbial accompaniment, the thorn, make us prefer the wild serenity, the good-natured frankness, with which we are accustomed to associate our *sakura*. Our *sakura* is very simple in colour and odour, and as an individual flower is in no way to be compared with the queen of your flowers, but it has just a sufficient amount of serenity as well as naïveness to be the proper object of admiration alike of our court nobles and of common people. It harmonizes so well with the land to which the *sakura* adds its charms, the land

of the blue sky and the clear water, the land of gaiety and openness! It adorns with equal propriety retired recesses and populous quarters. Indeed, the *sakura* is the typical flower of Japan; with our classical writers and poets it was always *the* flower of Japan.

The *sakura* blooms late in the spring. The late spring-time in Japan is mostly moist, and is generally characterized by a series of overcast days of lukewarm temperature, known as the flower-time cloudiness. At night the modest moon shines through the misty air on the equally misty world of blossoms, and they reflect mildness and calm on each other. In the day-time their gay and luxuriant glow reigns supreme, giving the spring breeze its keynote of joyful peace. The raggedness and fierceness of nature in other seasons are now nowhere to be met with. It is in the very bosom of such a climate that the *sakura* begins its existence. The *sakura* may lack any distinctive mark to make it dignified and noble; but this very lack of sterner features, and a general mildness and peace which it always shows, are what makes the *sakura* what it actually is.

The *sakura* is precious to us not because it gives us so many individual flowers, but because it affords us a kind of widespread canopy beneath which we may dwell. Every year at the end of the spring we find ourselves living in a common home made of the blooming *sakura*-trees in their fullness of glow. On all sides we see nothing but the *sakura*, we look up and the sky too is brightened and nearly covered with the *sakura*. The mischievous breeze wafts the air with the dancing petals, and assiduously covers the ground with a pink-

white carpet of gay patterns; the Parisian battle of confetti on a Mardi-gras being the only human attempt that may claim any approach to the natural "showers of fragrant flowers."

As the *sakura* is fostered in the balmy embrace of the mother spring, so are we nursed in the delightful arms of the *sakura*. No wonder that we should unconsciously imbibe and come to partake of the *sakura* nature and the *sakura* temperament in our being!

The *sakura* is gay, and so is our nature. The *sakura* wants depth, and we also are deficient in that quality. Both are equally characterized by the love of purity and the lack of tenacity and abstruse thought.

The word *sakura* comes from the stem *sak*, whence we derive the verb *saku*, "to bloom, to blow out." *Sakayeru* is another derivative from the same stem, meaning "to prosper, to be happy." *Sachi* is only a disguised form of *saki*, and it means "good luck." And isn't the very word *saké*, the Japanese wine, derived from the same root, a drink that makes people "happy" and "blooming" when they take it? Well have the Japanese reason to be merry, to pour *saké*, the bottled "Happiness," and take it beneath the beautiful canopy of *sakura*, the tree of Prosperity! With every glance at the *sakura*, and with every cup of *saké*, the mirthful spirit of the two is yearly instilled with an increasing strength in the Japanese mentality. We are a happy people; we are a gay people; we are optimists. Not that the future concerns us less, but that the present occupies us more. In all this the *sakura* is our model.

Having thus far tried, though in the words of meta-

phor, to characterize the Japanese, I think it time to take a step further and tell you more in detail what our main traits are.

The first Japanese trait, and indeed the most fundamental, that should be borne in mind by any student of the people is their strong, and in some cases almost morbid, love of cleanliness—*sakura*-like purity in the physical and the moral sense of the word.

How this habit originated is a difficult question to settle. Yet it seems to me quite probable that the fact that disease and death result from filthy matter in all its forms, gradually developed in the primitive mind of our ancestors the sense of a connection between these dismal phenomena and the punishment inflicted by the deities whose displeasure they incurred by contact with the source of defilement. Prompted perhaps by this religious feeling, but certainly by the real benefit and agreeable sensation resulting from a bath in a clear stream or a thermal spring, both of which are supplied in abundance by the hilly surface and the volcanic nature of the land, the Japanese early learned the value of cleanliness as one of the best means of happy existence. Thus in due course of time the sense of bodily cleanliness came to be inseparably associated with that of moral rectitude. Sin was with our ancestors something filthy sticking to their soul, just as it were a smear on their faces. The Japanese word for sin, *tsumi*, may have come from the verb *tsumu*, to lay on—something laid on a man's conscience and weighing on it heavily!

As sin was a defilement, so was salvation from it treated accordingly. They had recourse to purifica-

tion by means of water. When one of our creator-deities, *Izanagi* by name, lost his spouse, our mythology tells us that he went down to the land of Darkness, *Yomi-no-kuni*, in search of his beloved wife. But because he was as impatient as your Orpheus, his over-curiosity brought him to a horrible sight, the corpse of his once beautiful *Izanami* in course of putrefaction. And she, turning a bitter enemy at the insult she thus received at the hand of her husband, gave chase and nearly caught the flying *Izanagi*. And the first act of the husband on his return from the land of Darkness was to bathe in a stream—an act of lustration which was no less necessary for him, a creator-deity, than for a common mortal. This was needed that his divine quality might be restored and maintained.

Such instances taken from our earliest records may show you how in the simple mind of our ancestors the ideas of bodily and moral cleanliness became completely blended, and to them the unclean conscience gave the disagreeable sense of unwashedness, the remedy for which was generally sought, through the natural association of ideas, in an act of purgation, which consisted, if not in an actual immersion in water, at least in a form of lustration developed from that act.

This mental attitude of establishing a close connection between the morally wrong and the physically impure, and the subsequent importance attached to cleansing of some kind as a means of absolution, were not indeed a monopoly of the Japanese. The ancient Chinese had the same idea. Nor was it unknown

to the earliest Greeks and the Romans. Lustration was a world-wide practice; it is still found in vogue among primitive tribes of men. I need hardly remind you of Juno's lustration by Iris after a visit to Hades, of Dante's immersion in Lethe when he had completed the circles of Paradise. Alcestis, after her rescue by Herakles from Thanatos, had to be purified, and was not allowed to speak for three days. Yet, the fact to be well noted is that, while other nations in the so-called civilized world have outlived the primitive custom and the idea attached to it for many centuries, we Japanese have never entirely lost sight of both, but have worked them into an important element of our national life. Here and nowhere else is to be sought a rational interpretation of a number of customs and mental habits which seem peculiar to the Japanese. In my opinion, even such phenomena as a strong dislike of bloodshed, and the apparently antagonistic, but equally strong preference of that form of suicide known as *hara-kiri* (belly-cutting), can be attributed to the prime motive of the love of cleanliness in body and mind.

That we regarded putrefaction as the source of all evil may be seen from the sense of horror with which an object in course of corruption was looked upon by the ancient Japanese. Any approach to it was treated as a kind of sin, which made some form of absolution necessary to bring one back to the original state of innocence. To come in contact with, to have sight of, nay, even any form of approach, however distant, to things impure, made a man feel that he stood in disfavour in the eyes of the Gods. This is

the reason why our ancestors had a hatred of a dead body, though they do not seem to have felt much fear about death itself—not much fear, because they believed, as we all still believe to some extent, in the continuance of our human existence in this world in a form which, though invisible, is essentially like our daily life on earth. Hence the curious fact that the ancient Japanese who had no scruple in killing each other on the battle-field for any cause, turned with a shudder from the sight of the result of their own slaughter.

As they hated death as a stain, so they also felt a strong dislike towards all those things which directly or indirectly reminded them of it. A flow of blood, for example, was unclean to them. Even childbirth was considered, as in the Mosaic Law, a source of uncleanness, notwithstanding our immense love of children and their mothers. Thus “it was the custom in ancient Japan for women, when the time drew near for their delivery, to retire to a shed specially constructed to receive them, so that contamination to the dwelling-house might be avoided. This was still the practice in the island of Hachijō in 1878, and even in Japan no longer than a century ago.”* The house of birth was set on fire and reduced to ashes immediately after the convalescence of the mother.

“The death of a relation, attending a funeral, pronouncing or executing a capital sentence, touching the dead body, even eating food prepared in a house of mourning, all involved various degrees of impurity.”

* See Aston, *Shinto, The Way of the Gods*, p. 113.

Before the Nara period of Japanese history, that is until the eighth century after Christ, it was the custom on the death of a sovereign to remove the capital to a fresh site, no doubt for the sake of purity. In 801 a "Great Purification" ceremony was performed because a dead dog had been discovered under one of the palace buildings. In 882 a Prince was sent as Envoy to the *Ise* shrine, because a dog gave birth to a number of puppies within the precincts of the Imperial Palace.

If a person died within the precincts of a shrine, no festival could be held there for thirty days, and a disability of five days was prescribed in the case of a dog or other animal dying there. A domestic animal giving birth to offspring defiled a house for three days. A book of regulations of the time specially mentions that there is "No disability on account of the hen laying eggs!" It is very probable that the Japanese word for wound, *kega*, means "stain or defilement," in the sense that wounds are unclean in the eyes of the Gods. For, according to the strict Shinto ideas of a later period, a man must abstain from worship at a shrine for thirty days if he has wounded somebody; if he has vomited, he must not worship for two days; if he has an abscess, until it is cured.

This will explain to you to some extent our scrupulous avoidance of all those things which remind us of a "defilement" when we are to undertake a serious work. To this day, our artists, as well as our artisans, when they are engaged on a piece of work into which they mean to pour their whole heart and soul, take care, first of all, to keep themselves as pure

as they think proper, denying themselves all sorts of personal indulgences, so that they can concentrate their energy upon the single purpose they have in view. You may perhaps have read of the cases, for instance, of those famous old sword-smiths who, for the production of their blades, shut themselves up for weeks and for months in their workshops, partaking only of food which they were quite sure was free from any material or process of preparation that might have even a distant connection with defilement. They submitted to this because of its effect upon the desired purity of their works of art.

It must certainly seem strange to you that we should consider as unclean some such innocent indulgence as family love and fireside mirth, which to your Western mind are the holiest of holy pleasures. But, to us Orientals, these forms of pleasure and delight seem too keen and pertain too much to oneself to satisfy our altruistic turn of thought—not that we take any less pleasure in the indulgence, but that we feel its overwhelming influence more strongly—indeed too strongly not to regard them as so many fetters and hindrances to the perfect devotion of our minds to some nobler cause.

The existence of the love of purity in such a degree naturally presupposes the constant use of water, hot or cold, as an effective means of both mental as well as physical purgation. Although the establishment of public baths, as you find them everywhere in Japan to-day, dates back only a few centuries, the practice of bathing in some form of clear water for religious and sanitary purposes seems to have existed from

time out of mind. At present there are over eleven hundred public baths in the city of Tokyo, in which it is calculated that five hundred thousand persons, that is about one-third of its population, bathe daily, the usual charge being about a penny. In addition to this, every respectable house has its own bath-room. Other cities and villages are similarly provided. This may perhaps serve as an excuse on the part of the Japanese of the old school for the lack of any device so perfect as your system of daily renovated linen. "But as the bodies even of the men of the lowest class," so writes Mr Chamberlain, "are constantly washed and scrubbed, it is hardly to be supposed that their garments, though perhaps dusty outside, can be very dirty within. The Japanese crowd is the sweetest in the world." The same writer goes on to relate his experience in a certain village which is famed for its hot spring. Some of the inhabitants of the place excused themselves to the gentlemen for their dirtiness during the busy summer months. "For," said they, "we have only time to bathe twice a day." "How often, then, do you bathe in winter?" "Oh! about four and five times daily. The children get into the bath whenever they feel cold!" *

The love of cleanliness, and the consequent abhorrence of defilement, naturally led our ancestors to the hatred of the sight of bloodshed in peaceful, everyday life. And this hatred in its turn gave rise to the establishment of a separate class of people, whose lot it was to earn their means of livelihood by such degrading occupations as the slaughtering of cattle and

* See Chamberlain, *Things Japanese*, p. 62.

other domestic animals, together with skinning them for commerical purposes, and digging criminals' graves. Until forty years ago they formed a caste by themselves, lived apart, generally on the outskirts of towns and villages, and were governed by their own headmen.

The origin of the Japanese pariah is altogether obscure. The *Eta*, as they were called, are considered by some to be the descendants of inferior foreign tribes, who had come to Japan from their homes on the Asiatic continent in the early days of our history, while others see in them immigrants from some far-off land in the Nearer East. But so far as linguistic and ethnological evidences are concerned they betray no particular traces of foreign origin. It is safer for us to date back the first gradual organization of the *Eta* as a separate class to a very early period—say the seventh or eighth century—when the introduction of Buddhism had caused all those who were connected in any way with the taking of life to be looked upon with horror and disdain—beyond even what was intuitively felt as the result of the native cult.

This mention of the conspicuous distaste for bloodshed and the consequent disdain of a class of people chiefly concerned in the so-called "filthy" branch of human occupation, brings us to another peculiarity of the Japanese mind, which is fast fading before the dawning rays of Mammon-worship. I mean the distaste and contempt of money that still linger somewhere in the Japanese mind of the higher type. What with sad experience of the amount of mischief and real harm money sometimes does in human inter-

course, what with a still sadder recognition of the dark cloud of avarice that often veils the brightness of the otherwise kind Japanese soul, our forefathers had early formed a kind of fear of it, and had done their best to keep themselves free from the captivating influence of the bright enslaver. To them money seemed to be as seductive and enervating an agency as any other form of lust, and as they tried to flee from these, calling them defilement and other horrible names, so they did exactly the same thing with money. Hence the association in our mind of a certain impurity with any dealing with money, and hence again our disdain of a class of people whose occupation it is to make money for money's sake—the trading class. The *samurai* class offered their labour, either warlike or peaceful, for the means of subsistence they got at the hands of their feudal masters. The farmers and the artisans offered their painful and painstaking work to earn their daily bread. They were all “honest” workers in the eyes of our forefathers, who were too bad political economists to be able to realize that equal honesty is possible in a trading class that lives by the arduous task of maintaining a balance between demand and supply. How could buying an article from one neighbour and selling it for a higher price to another be called an honest process? The traders were all cheaters to some extent, to our simple-minded forefathers, and this notion lingers still to this day in some corner of the mind of the Japanese belonging to other classes of our society. We are not yet so civilized as to think with some of the Western people that “all is fair in war and business.” To most of

us money seems a stain, a defilement, and one of the ideals of our labouring class is "not to make the day's earnings live longer than the midnight." It is a pity that the ordinary travellers in our country should generally come in contact only with classes whom we consider not fit representatives of our older views of the world.

Thus you see that many of the so-called mental peculiarities of the Japanese owe their origin to the love of purity and its complementary hatred of defilement. To this fountain-head is to be attributed the origin of our taste for simplicity. The love of newness, with its necessary accompaniment, curiosity, is another outcome of the love of freshness. Our love of order and complicated etiquette, our strong taste for well-defined social gradations, and for things old and full of antiquarian flavour, may also for the same reason have their roots in a love of neatness. They are in my view associations which naturally result from the predominant idea—love of cleanliness and dislike of defilement.

The spirit of vindictiveness and the pathetic yearning for vengeance—these are also qualities with which the Japanese mind is usually associated. But, pray, how could it be otherwise, being trained, as we actually are, to look upon slights inflicted, either on our family honour or on the national pride, as so many defilements and wounds, that would not be clean and heal up again, unless by a thorough washing through vindication? You may consider the cases of vendetta so often met with in the public and private life of Japan, merely as a kind of morning tub which a people take

with whom love of cleanliness has grown into a passion.

Cleanliness and purity in our dealings—these are our favourite ideas in human intercourse. Meanness and dark transactions—these are objects of our abhorrence. These ideals very often cause us to hasten to any act of vindication within our nearest reach; they make us too impatient to wait deliberately for a better chance of proving our innocence and freedom from any underhand meaning. Does not *Hayano Kambei*, in the famous play of the “Forty-seven Ronins,” commit *hara-kiri* at once rather than make any attempt to extricate himself from the charge of murder, though he knows so well that he is as innocent as he is loyal?

As I have intimated, the very mode of suicide by cutting open the belly, *hara-kiri*, as it is called by the Westerners,* is a result of the strong wish on the part of the suicide to show that his “inside,” the supposed seat of his thought, was not guilty of impure meaning!

In short, it is to this day one of our highest ideals to live clean, undefiled lives, which seem to us as serene and beautiful as a cherry-tree in full bloom. The *sakura* with its gay blossoms, which seem to be ever ready to be scattered in the wind with a good name behind, rather than covetously to cling to the earthly life, seem to us to set up every spring an exquisite example for us to follow in our worldly existence. To live like the *sakura* and then die, when

* The word is rarely used by us, the common term for it being *seppuku*.

die we should, like the *sakura*, has been ever the ideal of a true son of the Land of Yamato.

Our love of Nature, and our love of the child, the symbol of undefiled humanity—are these not also expressions of the same mental craving for the pure and the beautiful?

Let me add one thing, in conclusion. It is my sincere wish that you should by this time be to some extent convinced that a nation with such an ideal and such mental tendencies can never turn out to be a cause of disturbance and harm in the future development of the world. Her past history more than amply proves that she is no such sanguinary nation as some Western writers are pleased to suggest. It is my strong belief that she will remain the peaceful and faithful admirer of the *sakura* ideal, and never be consciously the cause of social disturbance in her intercourse with any of her sister-nations, unless the wantonness or greed of other nations force us in self-defence to an attitude which we should find it very hateful to assume.





THE "INNER SHRINE" AT ISE, SACRED TO THE SUN-GODDESS.

II

OLD JAPAN AT A NEW SCHOOL

ALTHOUGH there is no lack of books in European languages on Japan and her people, you may still feel in many respects helplessly in the dark about us; the more so as the interpretations given in those all too numerous publications are very often radically at variance with each other, and it is no easy task even for a trained mind to give all sorts of conflicting statements made therein their due weight.

Some writers on my country have nothing but enthusiastic praise for it, calling Japan, as one of them actually does, "the one country in the world which does not disappoint—it is unquestionably the unique nation of the globe, the land of dream and enchantment, the land which could hardly differ more from our own, were it actually located in another planet, its people not of this world." Illusion! While others with equal ardour run to the other extreme and are ready to accept the view of an "old resident" when he sweepingly dubs Japan as "the land of disappointments." Illusion again!—Japan is neither; nor have her people "the nature rather of birds or butterflies than of ordinary human beings, unable to take life *au grand sérieux*," as Sir Edwin Arnold said of us, any more than are "the Far Orientals a particularly unimagina-

tive set of people," as the author of the *Soul of the Far East* so authoritatively asserts.

These illusory notions, it is true, are occasionally not without their use. They may either give form and beauty to much that never existed except in vague outline, in undeveloped germs in the people in question; or else they may serve to pander to Occidental pride and prejudice. If one of you should travel in Japan and find the land and her people more full of sweetness than they really are, only because of the poetic interpretation of Lafcadio Hearn, and come home with more favourable impressions than would otherwise be the case, why, you are only the gainer by the illusion. And why should we not leave Sir Rutherford Alcock alone and let him enjoy every stroll in his country and every dinner in his English home the more, from the delightful, though mistaken, idea that in Japan "the flowers have no scent, the birds no song, and the fruit and vegetables no flavour."

Yet there are times when we find it absolutely necessary to take decided steps and put an end to those fallacious notions, which, when left to themselves, are in danger of ripening into some grievous international misunderstanding, into, as the poet says:

" Ignorance, whose shadow is chill fear,
And cruelty its bitter pastime."

Hark! what are those cries we hear far to the west—cries of "Yellow Peril!" as against "White Disaster!" As if the racial difference necessarily meant an insurmountable obstacle to mutual understanding—as if "the differences which separate the Oriental

from the Occidental mind were not infinitesimal as compared with the likenesses which unite them."

Yet the cause of this mistaken idea, which often threatens to bring about serious consequences, is not very far to seek. The West and the East have so far had no good opportunities to know each other well. Until quite recently Japan was in your eyes little more than a name for a few small islands somewhere near China. And it is only since our war with the Middle Kingdom in 1894 that she began to attract the world's attention. Still, to this day, Japan seems to many to have "entered on her new career almost wholly by dint of her adoption of the Western civilization. They assume that there was nothing of importance in the old civilization; that it was little superior to organized barbarism." No wonder that "a well-educated and widely-read Englishman should be curious to know 'how it was that the Japanese had succeeded in jumping out of their skin!'" No wonder that "an equally thoughtful American, speaking about the recent strides in civilization made by Japan, should urge that this progress could not be real and genuine. 'How can such a mushroom-growth, necessarily without deep roots in the past, be real, and strong, and permanent? How can it escape being chiefly superficial?'"

But the truth is that we *have* deep roots in the past, deeper by far than some of the Western nations, and that we have *never* jumped out of our skin any more than you have. The wands of magicians were unluckily lost for ever in the Middle Ages, in the Orient as in the Occident, otherwise would I readily

affirm that we could still work wonders, even if it were merely for a break in this only too prosaic twentieth-century noontide. As the case really stands, however, "the actual process by which Old Japan has been transformed into New Japan is perfectly natural and necessary. It has been a continuous growth; it is not the mere accumulation of external additions. It does not consist alone of the acquisition of the machinery and the institutions of the Occident. It is rather a development from within, based upon already existing ideas and institutions. New Japan is the consequence of her old endowment and her new environment. Her evolution has been in progress and can be traced for at least a millennium and a half, during which she has been preparing for her latest step. All that was necessary for its accomplishment was the new environment." The new environment came, and the result is what you all know. "Never, perhaps, has the progress of a nation been so manifestly evolution as distinguished from a revolution," writes Mr Gulick.* "No foreign conquerors have come in with their armies, crushing down the old and building up a new civilization. No rite or incantation has been performed to charm the marvellous tree of civilization and cause it to take root and grow to such lofty proportions in an unprepared soil."

Thus it will be seen that we sons of the Land of the Rising Sun are no magicians, nor even conjurers, but a set of plain and simple, peace-loving workers, plodding laboriously along the toilsome road of honest life.

* *The Evolution of the Japanese*, p. 27.

We have made no sudden change—and how could we, without prejudice to our very existence? Paradoxical as it may seem, the Japanese, in spite of his eagerness for the new civilization through which his country is undergoing rejuvenescence, is at heart a stubborn conservative. Yes, we remain to this very day essentially the same old set of harmless islanders, with practically the same physical and mental traits that characterized our forefathers at the dawn of our authentic history.

Let me take this opportunity and tell you at once that one of the most prominent traits that we have displayed during the long journey of our national development is the sense of quick obedience to our superiors. Be it understood that I mean by obedience that docility of character which makes one promptly submit to “the higher,” “the above,” or *Kami* as we call it, and dutifully comply with it. The Gods are *Kami*, and so we obey them. The Emperor is descended from the Gods on high, he is a living god, an *Aki-tsu-mi-Kami*, and so we obey him. By us he is always called our *Kimi*, which is another form of *Kami*. The Government, in all its endless ramifications, is in some way connected with the Emperor, and by virtue of this connection stands above us; it is called *O-Kami* (with the honorific before it), and so we are ready to obey it too. Great men are *Kami*; and so are great natural features.

In this way family relationship, professions, positions, age, sex, and numerous other social relations are established in infinite gradations and *rapports* in accordance with which we are expected, and generally

are ready, to proffer due obedience to our "highers," our superiors of one kind or another.

Now of all the *Kami* in the Japanese Pantheon, the Deity *par excellence* in our eyes is the Sun-Goddess, the "Heaven-Illuminating-Great-Deity," as she is called in our sacred books. That the sun should be regarded as a goddess, instead of a god, might seem to you rather curious—curious because your Hyperion, your Apollo, your Phœbus, are all male deities. Not so with us, who, from our forefathers' time to this very day, have depended for our subsistence principally on the products of the soil, most of all on rice. As a good crop of rice, as well as other cereals, depends chiefly on the abundant supply of sunshine, it is but natural that we should look up to the heavenly Giver of warmth as our guardian deity, whose merciful qualities seem too mother-like to pertain to a god. Thus it is, perhaps, that the sun has become a benefactress, a mother, a goddess with us. And what is more harmful to a good crop than a violent storm, blowing in an instant the fruit of the toilsome year into naught? So has the Sun-Goddess a brother, whose name is "Impetuous-Male," *Susa-no-wo*, who "wept green mountains bare and the seas and rivers dry" when he lost his mother, and who committed all sorts of outrages against his sister, thus obliging the Sun-Goddess, although only for a time, to shut herself up in the "Rock Cave of Heaven," and leave the whole world to darkness. *Susa-no-wo* is the storm personified. He was tried for his misdeeds by a council of gods, who banished him into the Nether-World.

The indignation of the Sun-Goddess was soon

pacified in her motherly bosom, and she shines again in the mid-sky as benignant as ever, to the great joy of the people below, farming their plots of rice-field on the earth. To clothe such a deity with the male qualities and masculine attributes would have seemed to our ancestors too harsh an act, entirely out of harmony with their image of the universal benefactress, in which character she has occupied the most tender part of our hearts. She has always been a divine protectress, a goddess, the *Kami* of all the myriad other *Kami*!

A Japanese may at times be found not ready to bow his haughty neck before the sterner authority of a male deity. But who would, or could, ever be so rude as to deny the divine mother her due of heartfelt homage? And now imagine the advantage the first Emperor, *Jimmu Tenno*, must have derived from this belief when he began his mighty work of bringing the whole country under his sway, declaring himself the holy descendant of the thrice-holy Sun-Goddess, herself the daughter of the creator-deity of the whole world. Those who had served under his banners doubly felt the conviction of the righteousness of their cause, while others who had been foolish enough to draw the sword against the imperial army surely heard in the declaration of his superhuman descent the reproof of the mother-deity as clearly as their biting conscience told them of their shameful ingratitude. The grand task of the unification of Japan was thus brought to a fruitful conclusion in a comparatively short time, giving the Japanese throne enhanced holiness in the eyes of her people—the throne where

the holy descendant of the Sun-Goddess is to sit "coeval with the heaven and earth," as the phrase goes.

I have thus far been trying to lay before you what I deem the *raison d'être* for the almost innate proclivity of our mind to be ever ready to obey the will of what we consider our "highers," of *Kami*, of the Emperor, of the Government and of all authorities. Other theories may be propounded for the mental tendency which is discernible in our earliest progenitors; but the fact remains that this tendency was in existence two thousand years ago as it exists to-day, only now in a stronger degree, for the characteristic gains in force as time advances. At present no reasonable wish is expressed, for example, on the part of the Government, which is popularly thought to represent the Emperor's will, but the people are found assiduously trying to carry it out to its full extent; and, what is remarkable, they take to their work of carrying out the wish without a murmur, nay, with a will, in most cases fully believing in the wisdom of the "higher" that originated it.

"Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die."

We are ever prepared to go and lay ourselves down to die whenever the *O-Kami*, the Government, should judge necessary for us to do so for the sake of the country. It was due to this mental attitude on the part of the people that the wish of the Government was more than duly executed when it found itself at the very commencement of *Meiji*, the last era, badly in

need, among other things, of the material adjuncts of the Western civilization. So immediately after the final overthrow of the *Tokugawa* Shogunate, and with it the old *régime* of the Feudal system, a systematic and wholesale Europeanization of things Japanese was set on foot. For was it not one of the five articles of the memorable oath which the late Emperor solemnly took in 1868, the year following his accession to the throne, that " Knowledge shall be sought for throughout the world so that the welfare of the Empire may be promoted " ? And where should we have turned for new knowledge if it had not been to the West—the West, whose marvellous achievements in science and industrial art had already for centuries been subjects of wonder and envy among the more advanced classes of the *Samurai*, in whom lay the real motive power that brought on the present state of things? *Seiyo ! Seiyo !* The West! The West! was our watchword. First adoption, and then adaptation, of the social organization in vogue in the Western countries was carried on on a grand scale. The army and navy were entirely reorganized on the European pattern; post and telegraph services were initiated, railways began to be constructed and light-houses to be built, banks were established. Old court dresses were replaced by uniforms in the foreign style. The wearing of swords was forbidden, which cost not a little pain to the *Samurai*, who would never have parted with them unless he had strongly felt the call of his new mission of cutting his figure in the world with a peaceful weapon. The laws themselves were revised. A new system of taxation was introduced,

the calendar was changed from the lunar to the Gregorian.

Education was by no means neglected among all those changes. Indeed, the first care of the new Central Government was to reopen schools established by the Shogunate which had been closed at the beginning of the new *régime*. Foreign teachers were engaged, and students were sent abroad. Thus the whole of Japan was aroused to a new life and new activities.

Yet this was not the first time that contact with a new and, in many respects, assuredly much higher form of civilization had given rise to a sudden awakening of the latent forces and led to a tremendous outburst of pent-up energy, which would otherwise have lain as inactive as a dormant volcano. Nearly fifteen centuries before this epoch, the continental Asiatic civilization gradually made itself felt in the island empire in the form of the tributes the Korean princes had from time to time sent to the Japanese court, and a serious study of the Chinese classics was commenced in the imperial household of the Emperor *Ojin*. Confucianism came to be regarded as the " True Path " to be followed by every Japanese in matters of civic virtue.

As to the religious system, it made its first appearance in our country in A.D. 552 in the form of Buddhism, which was greatly instrumental in the propagation of the Chinese learning and arts; our Buddhism did not come to us direct from its original home, India, but through the hands of the Chinese and the Koreans, on whom we had for many centuries been accustomed

to draw for any fresh supply of force and form of social innovation. The Buddhist doctrine was taught clothed in the Chinese language, just as the Buddhist images and temples were built by Chinese artists or Korean workmen.

In this way Chinese learning and Buddhism came to be instilled in Japan. Several embassies were at successive times sent to China, and these were always accompanied by a number of students and priests, who returned home after several years' study in the Middle Kingdom. The Japanese of those days were very eager to study the new and superior civilization with which they were brought into contact, and were not slow to introduce it for the betterment of their own political, social and moral conditions.

The time had now become ripe for the introduction of great reforms in administration and general organization. The result was the so-called Reformation of the *Taikwa* era about A.D. 650, that may well be said to be the prototype of the *Meiji* Restoration of 1868, inasmuch as it was a thorough remodelling of the social organization on a foreign, that is, Chinese pattern.

The length of time that was needed for things to settle down after the *Taikwa* agitation was about a hundred years, when the native spirit began to make itself manifest from under the uncongenial cover of the foreign civilization beneath which it had for some time to simmer. It would interest many to try and guess how long we are this time to remain in the awful transition period. Some may think that we have already served our years of toilsome apprenticeship

to the Western masters of civilization, and are now fully qualified to manage our affairs without any further aid from them, while others may think us just at the very beginning of our career of emancipation from the direct influence of the West. The attitude of the Japanese Government remains nearly the same as at the beginning of the new epoch. "Look to the Westerners for more knowledge, they are still our superiors in many respects, try to work up to their high state of civilization," adding, however, in the same breath, "only be sure to stand firm on your native soil, lest you should lose your footing as a true Japanese." These are the words we find explicitly written on all the activities which the *O-Kami*, the Government, daily displays. It is the *O-Kami's* will and the Emperor's too, which the former merely represents. And the result is that the whole nation is seen as busily engaged in honey-gathering in the Western field as any swarm of bees around a rose-bush, humming "*Seiyo! Seiyo! Seiyo!*" The West! The West! The West! all the time. Streets are improved, *foreign* style; public buildings are constructed *foreign* style; private houses only too often have their rooms furnished *foreign* style; people belonging to the upper middle class frequent the so-called *foreign* restaurants; they are expected to know the *foreign* etiquette at table, just as their wives are curious to know something about *foreign* fancy-work. Officials put on *foreign* clothes when they go to their offices. Did not the Empress Dowager herself throw off her native court dress for a *foreign* garment, thus symbolically to show that the *foreign* things are to



A REMNANT OF FEUDAL TIMES : THE MAIN GATE OF A DAIMYO'S
RESIDENCE IN TOKYO.



A "FOREIGN" BUILDING IN TOKYO BELONGING TO A WEALTHY NOBLEMAN.

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be adopted? Were not European edifices added to the medieval castles of Yedo, to turn them into an imperial palace?

The hair of men is dressed after the *foreign* fashion. Women's, too, is very often done in the same way, though *foreign* hats are not worn except when they go out in *foreign* dress, which is as yet extremely rare. In the larger towns men are generally seen with a *foreign* hat and very often with a pair of *foreign* shoes, even when they are in the native *kimono*, which they, officials and all, prefer to the *foreign* attire when at home. But enough! You must surely be tired of the epithet *foreign*, which stands for the native word *Seiyo*, meaning "Occidental." So am I too, especially when I remember that what we call *Seiyo* is very often "foreign" only in the sense that it is "foreign" to any known form of the really Occidental thing for which it is meant.

"There is the rabbit-warren style," says Mr Chamberlain, speaking of our *Seiyo* buildings, "exemplified in the streets at the back of the Ginza, the main street of Tokyo. There is the wooden shanty or bathing-machine style, of which the capital offers a wealth of examples. There is the cruet-stand style, so strikingly exemplified in the new Tokyo Prefecture. The Brobdingnagian pigeon-house style is represented here and there, both in wood and stone. Its chief feature is having no window—at least, none to speak of. After all," concludes the same author, "these things are Japan's misfortune, not her fault. She discovered Europe, architecturally speaking, at the wrong moment. We cannot, with any grace, blame

a nation whom we have ourselves misled. If Japan's contemporary efforts in architecture are worse even than ours, it is chiefly because her people have less money to dispose of. Moreover, Nature herself confines them to the flat and the little; three stories are a dangerous experiment in the earthquake-shaken land."

The same writer elsewhere informs you that "most Japanese towns of any size now boast what is called a *seiyōryori*, which, being interpreted, means a foreign restaurant. Unfortunately, third-rate Anglo-Saxon influence has had the upper hand here, with the result that the central idea of the Japano-European cuisine is expressed in slabs of tough beefsteak anointed with mustard and spurious Worcestershire sauce. This culminating point is reached after several courses—one of watery soup, another of fish fried in rancid butter, a third of chickens' drumsticks stewed also in rancid butter; and the feast not infrequently terminates with what a local cookery book, unhappily disfigured by numerous misprints, terms a 'sweat omlette.' "

I am not citing these facts to amuse you. They are altogether too sad a thing for us to turn into merriment. However ridiculous these phenomena may seem to you, they are simply results of our honest attempts at improving ourselves by following what we deem your good examples, forgetting, in the rashness of our appreciation of things Occidental, the possible danger of unconsciously overdoing good things, and very often rather out-heroding Herod! Have we not already introduced into Japan not a few

most undesirable adjuncts of the Western civilization? We know we have and, moreover, we are actually suffering from them. But that makes no difference in our high appreciation of your achievements in all directions of human activity, for, whether we say it or deny it, we are all of us your great admirers, and feel ourselves very much behind you. You all seem to us learned—and how could you be otherwise when even the youngest of you can speak with fluency the *Seiyo* language, which costs us so many years of toil to master! You live in the *Seiyo* buildings, and wear the *Seiyo* clothes, you must be fabulously rich—and how could you be otherwise when the poorest of you can afford to live on the *Seiyo* food, which is considered a luxury by many of us because its taste is new and queer!

Such is, in short, our mental attitude towards the West at present. The whole nation is at school, and you are our teachers, whether you are ready or not to accept the responsible title. Your thoughts and actions are in many cases assiduously copied and set up before us as the “good forms” to mould ourselves in, though it happens not infrequently that, what with the lack of skill on the part of copiers, what with the innate defects on the part of the furnishers of the originals, distorted images utterly unfit for the public eye are too often found traced on their otherwise stainless sheets. This kind of result has been very discouraging, and has given some of us cause to reflect whether it would not be wiser to rest contented with the old system of things, which, if deprived of the charm of novelty, is at least free from the accusation

of crudeness. Nor are they altogether to blame when we know that the Occident is very often only inadequately represented by a limited number of the Westerners found in Japan.

Fifteen centuries ago our "Highers" said: "The Chinese are our superiors, let us learn their things and their methods." And so we went to work at once, and learned as much as we could. A few centuries later the same authority again said: "Buddhism is good. Believe in it and be saved." And so we went to work at once and believed in it and got its blessing as far as our mentality permitted. A few centuries later still, many of the local *O-Kami*, and afterwards the central one too, said: "*Kirishitan* (or the Roman Catholic Church) is useful; its representatives give us pistols and gunpowder; adopt it." And so we went to work at once and were just going fully to adopt it, as in the case of Buddhism, when the other thought came like a thunderbolt: "*Kirishitan* is dangerous; it is the disguise the Westerners generally assume when they approach their victim." And then last of all came: "The Western nations are in advance of us in many respects, learn much from them." Thus it is that we are now trying our best to second the wish, running as fast as our legs can carry us. In the hurry of the act many of our former acquisitions are seen fast dropping from most of the runners, evoking cries of warning from the kind-hearted bystanders, as well as the more cautious of their fellow-runners. But to what purpose? You could as well caution them not to let fall hot drops of soaking sweat. It is no joke, this business of running for life. Had it not been for the

training we have had in the art of quick assimilation of an alien form of culture, feeling at the same time a keen sense of the wisdom and necessity of the step taken by *O-Kami*, the task would have proved too much for our shoulders.

Thus, when properly construed, the sight of Modern Japan trying what some of our Western critics would call an apish imitation of the Occident would lose much of its comical aspect and present to you a true cause for sympathy. As to the meanness and fickleness with which we are so often accused, who would be so short-sighted as to charge you with these shortcomings because you adopt the latest innovations in the mechanical appliances? Nor would anybody, except some heartless wretch of a husband, call your ladies mean and fickle because they at times step into a milliner's for a new mode in headgear. Just as they retain the same physiognomy and mental constitution under all sorts of ever-changing fashion in hats, we remain the same old Japanese, with very much the same turn of thought, amid scenes that are constantly changing. This reminds me of some protean actor, who disguises himself in quick succession into all manners of persons. Now he is a tip-top dandy as happy as a lark, now an old scholar, contemptuously gazing over his spectacles at the shallow world around him, now a dignified soldier, then a cunning tradesman, and so on; but with all these alterations in the outward he remains the same person in the green-room. The only changes which really creep on him are those that slowly but inevitably result from time and from the varied experience which time inevitably brings.

Exactly the same is true of Japan, as indeed of any other nation on earth. The real Japan sustains, and can sustain, only such changes as proceed from racial and institutional sources. Outward help which a man as well as a nation derives from other individuals or nations can at best only be instrumental in bringing forth the real being that would otherwise lie hidden in the depth of undeveloped personality.

“Culture is like wealth—it makes us more ourselves, it enables us to express ourselves.” And in order to express ourselves well—equally well, if not far better than we have done with the culture we owe to China, we have been taking apprenticeship in your workshops; and when we have done with it to some extent in the long future to come, we hope we shall be found, as we have already done in our past, turning out such articles as will contribute to the sweetness and light of the world at large. In the meanwhile, it is our sincere wish that you would kindly continue to live the ideal lives full of sweetness and sunshine, if not for your own ends, at least for the sake of the edification of your most humble students over the sea, the Japanese.

III

THE UNDYING SPIRIT OF OLD JAPAN

IN this chapter it is my humble desire to show you some phases of the spiritual life of the Japanese in the past as well as in the present.

For this purpose, the introductory scene I venture to portray will be one at our metropolis, Tokyo, just at this moment, so that I may more effectively draw your attention to the contrast between the superficial and the real Japan. If not with such an object, Tokyo is certainly the last place any one who wishes to give an outsider the best impressions of the country would invite a peep into; so ugly is it from the gigantic process of street-improvement which the city is undergoing at present. Even *Nihon-bashi*, the historic wooden bridge in its very centre, has just been entirely rebuilt, this time in stone, and of course in the *foreign* style.

But then, is not this inevitable lack of stability representative of that pathetic state of transition through which the whole country has been, and still is, passing into something new, since the restoration of 1868? When the whole nation is seen in the topsyturvy condition of a general spring-cleaning, why should I be so mindful of a leaking pipe here and a few broken pitchers there, displayed to the public view? Besides, I flatter myself I have said enough in the pre-

ceding chapter to make you understand the *raison d'être* of all these shocking sights. They are a part of the results of our trying to learn what we can from the West; and I hope that my frank exposition will not arouse your derision at so painful an attempt on the part of the naïve admirers of your civilization. So I feel no scruple when I put our capital, Tokyo, before you just as it stands now, contorted and ugly; and at once take you, in imagination, to the entrance of the *Shimbashi* railway terminus which stands at the south-eastern corner of the city. Here you will find an almost incessant rush of human currents consisting of all sorts and conditions of men, either carried away or poured out by boxfuls through the shabby, stone-built station. It goes without saying that the boisterous streams thus hurrying to their respective destinations are of heterogeneous character, the Europeans and Americans, the Chinese and Koreans, forming no small part of the crowd. But what concerns us is not those honoured guests from the West, nor our nearer neighbours; it is the purely native element only that is to occupy our attention for the present.

Now let us suppose that we follow the flowing tide that disperses itself into the *Ginza*, which is deemed the prettiest street in Tokyo, being, as it actually is, bordered by low, two-storied brick buildings in the *foreign* style, used for dwelling as well as trading purposes. All sorts of sign-boards are hung out with inscriptions, not only in the native writing, but also in foreign tongues for your benefit, many of which, however, will be of very little use to you, and in some cases hardly more intelligible than the writings in



AN AINU PATRIARCH.



Chinese characters. You will come across, for example, some such literary curiosities as "Extracts of Fowl," to show an egg-seller's, or the blood-curdling phrase, "Head Cutter" over a barber's shop. But, in those cases, you are kindly to remember that these atrocities we commit against your language are no conscious distortions of it for merriment, but an earnest and serious attempt on our part to make ourselves intelligible to you.

Just as you find, as you surely will at first, the houses all alike in appearance, so you will notice nothing but the same cut of faces and general features reigning among the people in the streets, except those differences that accompany the diversity of age and sex. But on a closer observation you will come, at least to some extent, to acknowledge the truth of the statement so often made in books on Japan, that there are two distinct racial face-types among the present Japanese. The one is "the round or so-called 'pudding-faced' type, common among the lower classes—a type very often met with among our wrestlers. The other is what is generally termed the 'aristocratic' type of face, with its more oval outline, a thinner nose, more slanting eyes, and smaller mouth—the type to which Japanese actors endeavour to conform when representing noblemen and heroes. Be it remembered that both these types are Mongol. Both have the yellowish skin, the straight hair, the scanty beard, the broadish skull, the more or less oblique eyes, and the somewhat high cheek-bones, which characterize all well-established branches of the Mongol race."

Scholars now seem pretty much in accord in the opinion that the "pudding-faced" type of the Japanese race represents the earlier current of immigrants from the Asiatic continent, who, having made *Izumo* their headquarters, in the north-western part of the main island, had driven the hairy aborigines, the *Ainu*, far into the north, and who, in turn, eventually put themselves under the sway of still later immigrants, the "aristocratic" conquerors, descended from a region designated in our history as the "Plain of High Heaven," under the leadership of the first Emperor, *Jimmu Tenno*.

These distinctions, however, though they may be helpful in the solution of various questions concerning our original home and racial affinities on the Asiatic continent, are not likely to be of much use to you in the studies of the social phenomena of the present day in my country, when we take into consideration the fact that much mixing together of blood has taken place between the two representative types in the course of more than two thousand years.

Of much greater practical use to you are, on the other hand, the distinguishing marks I am now going to enumerate. One of these is the mode of dressing the hair. Some of you, I presume, have read or heard of the meaning we attach to different forms of chignons, worn by our fairer sex; how a maiden, a married woman and a widow can be distinguished from one another, by a glance at the way in which they dress their hair. This distinction, curious as it may seem to you, to some extent exists even now,

where the purely Japanese modes of doing the hair are preserved, although economical and other reasons have to some extent made it give way to the so-called *foreign* style, which means a variant of the European way of hair-dressing.

The custom of shaving off the eyebrows in a married woman is now fast dying out in the bigger cities, lingering only among the wives of the more conservative *bourgeois*. It has been with much less scruple, however, that men's top-knots have been discarded in favour of the cropped hair, so much so that they have dwindled into a nearly extinct fashion, preserved only among aged peasants living contentedly apart from modern innovations. Others, high and low, the old as well as the young, patronize here again the *foreign* style. This does not necessarily mean, as you may naturally infer, the use of a headgear, *foreign* or otherwise, since some of us, mostly lower-class people, do not mind being seen bare-headed in the street. Nor do our women wear a hat, even when they have their hair done *à l'euro péenne*, unless they wear a *foreign* dress, which, as I have already mentioned, is very rare, even with the upper classes.

In strong contrast with this sparing use of European costume on the part of our ladies, it is so widely patronized by their brothers that every tenth man you meet on the boulevards of Tokyo will be found in it. Indeed, it forms our official attire, and almost everybody who claims any connection with the Government, central or local, thinks it no unpleasant duty to put himself to some inconvenience for a *foreign* suit, which, in the eyes of an admiring populace, tells in the

wearer's favour. Not that we continue to wear the same inside our houses. When at home we naturally prefer the *kimono*, which seems to us far more comfortable and artistic, and is certainly in better keeping with the general tone of a Japanese dwelling.

Closely associated with, and, indeed, almost inseparable from the use of the foreign clothes, is the fashion of growing a moustache, which is another visible sign to show that its owner is in some way connected with the official life, however frail the link may be. A man in a suit of *foreign* clothes without a moustache may be an apprentice-clerk or at best a small *foreign*-goods dealer. But when he can afford to have such a valued article as a fine growth of moustache, well, he can be anybody from a prime minister to—a police constable! But why all this deference to a not altogether unclumsy feature, one which until quite recently had been rather discouraged for centuries all through the different classes of Japanese society? Only because most of you Westerners are supposed to stick to the custom.

All these things, you may say, show the undeniable fact that we are consciously or unconsciously receiving a strong influence from the West of the Present, and are fast losing our hold on the East of the Past. Yes, in things that concern externals. But with regard to our inward life we remain to this very moment remarkably intact. The same old Japanese head is at work under a Derby hat as under a Chinese cap twelve centuries ago; nor is the heart that now beats

beneath the European clothes in any way different from the heart that beat then in the Mandarin jacket copied from China. The Japanese spirit, let me assure you once again, has so far suffered hardly any material change from the various alterations that have taken place in its environment. And the reason thereof may, briefly stated, be no other than this: things material and external may be borrowed and bought, winds may bring them as winds blow them away; but the case is quite otherwise with things mental and spiritual. They will never take root where the soil is not propitious for their growth. If our mind can understand and appropriate what has originated and grown in your mind, is that not an evidence that ours has very much the same form and degree of development as yours? No such nonsense as mere borrowing or imitation can at least be asserted of the learning of science and arts. Have you ever seen a perfect reproduction of Mona Lisa? If so, the copier must be as great an artist as the author of the immortal work himself; for only such can imitate the original painter in his totality, as stand, if not higher, at least on the same level in intellect and skill. How many, oh, how many, of us are trying to imitate our great teachers: Christ, Buddha, Confucius! Only in vain! I wish it were possible for us Japanese to imitate other nations in their greatness. Then we would not have failed to profit by the privilege of culling beauties and sublimities from all sorts of flowers that adorn the several gardens of thought and feeling of the variegated world, most of all from those which are now seen in full blossom in the European and the

American beds of genius culture. As it is, however, there is no other means of an approach to a higher and nobler state of mind but that of the tedious trudging along the wearisome road of natural evolution. If we have succeeded in adopting and assimilating, rather quickly, some of the results of the Western civilization, which had cost you many centuries of painful labour, it is because we had also been seriously, though silently, engaged in fostering the germs within the closed doors of political seclusion, for hundreds of years of equally painful investigation. The germs, for example, of such studies as philosophy, history, law, literature, music, calligraphy, mathematics, had first been regularly taught in our university established as early as the eighth century at the then capital, *Nara*. Many of these studies, with some more recent additions, have received further encouragement, since the sixteenth century, when we came into contact with the Western form of civilization. So, when at last the day came for us to awake from our apparent slumber with a violent shake, fifty years ago, our mental soil was found well ploughed for the favourable reception of any intellectual seeds Zephyrus might bring on his comprehensive wings. Yes, any *intellectual* seeds, but the case was quite otherwise with the *emotional* seeds. The products of your mind have readily found their way, because the methods of its activity have had their parallel in those of ours. Not so with the methods of the activity of our heart, producing, as the natural outcome of, and consequent on, the vital difference, a wide gap, a deep-seated sense of alienation between the two mentalities which are

in other respects so wonderfully similar to each other.

Your frame of mind made it necessary for you early to quit the patriarchal system of society and take up individualism in its stead, while we, on the contrary, still remain faithful to the older form of social organization, and find in families a more congenial basis of our nationality. With us it is not "individuals before family," as is the case with you, but "family before individuals"; a man is not so and so by himself, but is a member of such and such a family. The centre of the family is of course the legitimate master of the family, the father in most cases. And so the relative importance one assumes in a family is settled in strict accordance with the degree of nearness to the centre. When, for example, a father, hitherto in full power, abdicates in his son's favour, and becomes what we call "a dweller in retirement," *inkyō*, then it is the son who is the master in the neighbours' eyes, and if the father and his wife still continue, after the shifting of power, to be invested with any amount of authority, it is because they stand in the parental relation and receive their due of reverence from the master, whose most agreeable duty it is to make the comfort of his aged parents the object of his constant care.

Now, a family may often form a member of a greater "house," and in that case the principal family that represents the trunk in a genealogical tree is, as a matter of course, looked upon as the most important element of the whole ramification. Some of these houses again actually claim their descent from

the imperial family, while others stand to it in a relation of a much less pretentious character.

At all events the imperial family stands in exactly the same relation towards the different gradations of families and houses of its subjects as these families and houses, in their turn, stand towards their individual members. The imperial house is the main stock of the lesser families into which the Japanese have branched off in the course of time; it is our "Head House," the "Great House," *Oyake*, as our ancestors called the imperial family. It thus forms the sole focus of Japanese society whither all the lesser families, great and small, old and new, unanimously send their several tributes of rays, to burn in the common cause of loyalty and patriotism. True, there were rebellious chiefs who opposed the conquering army of the first Emperor. But they soon learned to feel the irresistible force of the persuasive belief in his supernatural origin, which made them think it wise to surrender themselves to the descendant of the Sun-Goddess. And as to those swarms of immigration from China and Korea, who crossed the sea at various periods in the early days of Japanese history, it did not take many generations before they came to adopt the views of the people with whom it was their interest in every way to get mixed, and thus they lost their own identity. In this manner, notwithstanding an extensive admixture of foreign elements to our original stock, we find ourselves as closely unified a nation as if we had been perfectly homogeneous from the very beginning. One and the same blood is felt to run through our veins, characterized by one and



HIS IMPERIAL MAJESTY THE EMPEROR YOSHIHITO.



HER IMPERIAL MAJESTY THE EMPRESS SADAKO.

the same set of religious and moral ideas. This may perhaps be due to the fact that the three elements—the conquering, the conquered, and the immigrating—belonged originally to the same Mongolian race, with very little trace of any mingling of Ainu and Malayan blood.

Anyhow, there exists a strong feeling prevalent among us that we have all sprung from one and the same stem, that we all belong to the same family, with common ancestors, that we are closely related to one another in blood, and that we, even the humblest of us, owe our origin to the same divine agency as the Emperors, who are, so to say, our “seniors” and “elders” in the most exalted sense of the words. It is this sense of a blood-relationship that exists among us all—personages of noble descent as well as common individuals from among the populace—that makes us feel a peculiarly warm feeling towards the “Head House”—a feeling which is the outcome of a long-nurtured sense of gratitude and reverence which the protected entertain towards the protector, under whose paternal care they have for centuries enjoyed much happiness and safety. But why only the sense of gratitude and reverence? Might not the people also entertain some other feelings, rather detrimental to the interests of the imperial household? It is not possible, even in the Land of the Rising Sun, that all its Emperors should have been wise and generous without a single exception. Yes; Japan has not been entirely free from bad or weak-minded sovereigns; but then the Emperors early ceased to come into direct contact with the bulk of their people, their rule having

mostly been carried on through the political agency known under various names, among others the *Shogun*, who was held responsible for any mismanagement in the government. And so, in the people's mind, Emperors have remained as blameless for it as is the sun for the temporary darkness caused by a passing black cloud, behind which it is always felt to shine as brightly as ever. Nay, the barriers, the distance that lay between the true sovereign and the people, had only helped to augment our respectful love towards the object of our heart's adoration, until at last, forty-five years ago, the veil was thrown off for ever, and the Emperor came to take the rule for himself again, when the last of the *Tokugawa* Shoguns resigned his vicarious rule, and with it all the administrative powers entrusted to him. It is this unique relation between the imperial house and the people—a relation not simply between the present Emperor and his present subjects, but one which has existed for two thousand years and more—that lends to all the imperial words a sweetness and dearness which renders their acceptance a matter of most agreeable duty to us. It is this unique relation, I say again, that makes us instinctively feel the holiness and wisdom of the imperial words whenever we listen to an outflow of them. Every syllable, nay, every sound, appeals to our heart and finds ready response there.

Besides these peculiar conditions which render the relation between the sovereigns and their subjects extremely harmonious in Japan, there is another fact which tends to make the tie still more natural and inviolable. From time immemorial our imperial and

other progenitors had been tightly bound together by a cult which is now known under the name of *Shinto*. Now, *Shinto* means, literally translated, the "Way of the Gods." "It is, in fine," as Mr Aston says, "essentially a religion of gratitude and love. The great gods, such as the Sun-Goddess and the Deity of Food, are beneficent beings." They are addressed as parents, or dear divine ancestors, and their festivals have a joyous character, so much so that at the festival of *Nifu Myojin*, in Kii, when the procession bearing offerings arrives before the shrine, the village chief calls out in a loud voice, "According to our annual custom, let us laugh," to which a hearty response is given.

Along with this process of personification by which natural agents, like the sun and food, are turned into objects of worship, there is another force that makes gods out of our fellow-creatures. That is the process of the deification of men. "Who could ever set a limit to the honour which is due to such great men as Shakespeare, Confucius, Buddha, Mahomet (and pardon me for adding Christ)? Nor are they dead. They live in their works, and subsequently in the hearts and minds of their countrymen."

By means of these two processes of personification and deification, which are still very active among us, we continue to this very day to endow natural powers and great men with divine qualities. They are not all of them our ancestors in the strict sense of the word; so the *Shinto* is not exactly a form of ancestor-worship. It is such only in this sense, that we regard our "Superiors," our "Elders," the Unknown, the Beauti-

ful, the Sublime, nay, every form of superiority in animate and inanimate nature, as our *Antecessors*, or those who have taken more steps, and consequently are more advanced than we are. In short, ours is, in contradistinction to the Chinese ancestor-worship, a worship of the "Higher," or *Kami* as we call it, and it resembles the Chinese cult very closely only in this, that the Japanese and the Chinese alike feel the blessed presence of the objects of their worship surrounding day and night our earthly existence, and keeping vigilant eyes on the well-being of those who are under their guardianship. We offer them prayers and words of thanks. We dedicate to them offerings in kind, for they are to us both anthropomorphic, and anthropopsychic, and seem pleased with the earthly care we take of them. These offerings and addresses to a deity are generally carried on at a temple where some symbols of the spiritual presence are to be found. At the present day there are in Japan nearly two hundred thousand such places of worship, besides the so-called "God's shelf," or domestic shrine, which almost every house has for the worship of one or more *Kami* whom the family has special reason for honouring.

Thus we feel the constant presence of our guardian spirits, who seem to us to stand altogether too near us to be deemed any way outside of our family circles. Just as you sometimes tell your thoughts to your elders and ask their advice when they are with you, so we do the same even when they are not visibly with us, but nevertheless are with us in a changed form. Hence our addresses made over our altars to

the spirits of our *Kami*. This practice of speaking to the spirits is, as you know, not confined to the Japanese. It is also prevalent, for example, among the Chinese, and is mentioned in the earliest records of the Middle Kingdom. When, for instance, Chau-Kung intercedes for the life of his brother King Woo, who lived about 1120 B.C., he addresses the spirits of his father, grandfather, and great-grandfather, and advances as a reason why his own life should be taken rather than that of the king, that he possesses the qualities which fit him more especially to wait on the spirits. And there is a poem in the Shih-King, a collection of ancient Chinese songs compiled about 500 B.C., in which an aged Marquis of Wei admonishes himself to a virtuous and intelligent course. It runs thus in Dr Legge's translation:—

“When mingling with superior men,
In friendly intercourse, oh ! then
How mild your face ! What harmony !
All wrong and error, how you flee !
When in your chamber, 'neath its light,
Your conscience keep as pure and bright,
Say not, ‘No one can see me here ;
The place is secret.’ Be in fear.
The spirits come, but when and where
No one beforehand can declare ;
The more should we not spirits slight,
But ever feel as in their sight.”

That this practice is also in vogue in Japan, to this day, can best be seen from the fact that it forms the most conspicuous part of the Emperor's performance on all occasions of any importance. Let me quote the opening and the closing paragraphs of the “Imperial Oath ” which the late Emperor swore in state

at the Imperial Palace on the 11th of February 1889 at the drawing up of our Imperial Constitution.

“ We, the Successor to the prosperous Throne of Our Predecessors, do humbly and solemnly swear to the Imperial Founder of Our House and to Our Imperial Ancestors that, in pursuance of a great policy co-extensive with the heavens and with the earth, We shall maintain and secure from decline the Ancient form of government.”

Here follow the reasons for the new step taken in our legislature, and then comes the concluding paragraph, which is:—

“ We now reverently make Our prayer to Them and to Our Illustrious Father, and implore the help of their Sacred Spirits, and make to Them solemn oath never at this time nor in the future to fail to be an example to Our subjects in the observance of the Laws hereby established.

“ May the Heavenly Spirits witness this Our solemn Oath.”

The relation here displayed between the living and the departed may be considered as a characteristic of the Mongolian race to which both the Japanese and the Chinese belong. It is, so to say, the substratum of our religious nature, a substructure on which other mental buildings have been superadded. Taoism and Confucianism are such additions in the case of the Chinese, while with us, besides these two doctrines,



HIS IMPERIAL MAJESTY THE LATE EMPEROR MUTSUHITO.



HER IMPERIAL MAJESTY THE EMPRESS DOWAGER HARUKO.



Buddhism has succeeded in building up a magnificent edifice on the same basis. Indeed, the fact that these forms of belief have taken root with any firmness in our mental soil, points clearly to the common element which they all possess of that faith in the omnipresence of spirits, or *Shinto* as we call it. Thus a very curious thing has come about: while the *Shinto*, with its simple organization, has found it rather difficult to hold its own against an encroaching foreign cult such as Buddhism, which is in every way its superior so far as systematic construction is concerned, it is Buddhism that has really been conquered, although apparently the Indian faith looks like the vanquisher. For it is chiefly as a doctrine concerning the Present, and not as one based on the belief in a future life, that Buddhism has secured its admittance into the average Japanese mind. You will see from what I have said how difficult it is for Christianity to be truly understood by the so-called believers among the Japanese people. The Christian theology and Christian moral system can hardly hope to meet with any better result than other moral and religious doctrines in the work of conversion. Its theories and forms can be taught so as to be accepted and practised by the Japanese, but whether it can ever succeed in touching our heart of hearts, and make us care no more for the spirits of our forefathers hovering in the air, is a question which seems not likely to be answered in the affirmative, so long at least as the present state of things continues to prevail. For in our belief in those spirits there are found all the germs necessary for the production of a true Japanese subject, at once loyal, patriotic, and

filially dutiful—and what subject is for his country more precious than such a one?—loyal, patriotic, and filially dutiful at the same time, because, by being worthy of any one of these noble epithets, he cannot help, from the nature of things, being worthy of the other two!

IV

CHINESE CIVILIZATION AND JAPAN

REFERENCES to Confucianism and Buddhism have so often been made in the preceding chapters that I feel justified in taking them as a subject for fuller consideration, and in calling your attention to some of the more important features of these Oriental systems of ethical and moral teaching, as landmarks that may be of some help for your deeper study of them in the future. Buddhism may be considered by some rather out of place here, because it is essentially an Indian religion. But since it is through China and in Chinese vesture that the Doctrine of Buddha has been taught in Japan, I think it can with propriety be treated as part of the present subject.

Confucianism, to begin with, is a name given to an aggregate of ethical ideas considered in their application to the conduct and duties of human life. The doctrine derives its appellation from a wise man usually called in a respectful way K'ung-foo-tsze, or Kung the Honourable, who lived from 551 to 478 before Christ. Although his teachings have been developed into a very intricate system of philosophy, not unlike your Neoplatonism, at the hands of his votaries in the Sung dynasty (eleventh century), the great teacher himself never evinced any indul-

gence in purely metaphysical ideas, much less in dialectic feats. He was content to call himself "a transmitter and not a maker, believing in and loving the old."

In short, Confucianism in its original and simple form is a doctrine which aims principally at the harmonious strengthening of the so-called three Principles of human relationship, viz., that of the lord and retainer, that of the father and child, and that of the husband and wife. Of these forms of relationship, the one which was made the subject of special solicitude by K'ung-foo-tsze is that existing between a father and his child. So much so that there is a book called the *Hsiao King*, or the *Classic of Filial Piety*, for the proper teaching on this point. This "classic" reached Japan very early, and already in the eighth century it found its way into every Japanese household by means of an imperial edict. This fact, which means an early ingrafting of the principle enunciated therein in the simple minds of our forefathers, may serve as an excuse for me to dwell here at some length on the nature of the book in question. The *Hsiao King*, which is supposed to record a dialogue between Confucius and his disciple Tsang-Ts'an on that weighty subject, begins with these words:—

"Confucius was once sitting at leisure with his disciple Tsang-Ts'an waiting on him. The master said, 'Ts'an, the wise kings of the olden times had an important principle of consummate virtue. There-with they conducted their governments and thereby were the people made so harmonious that all, without



PRINCE SHOTOKU,

distinction of class and rank, lived a life of perfect contentment. Dost thou know what that may be?'

"Thereupon the disciple left his chair in reverence and replied: 'I am an ignorant man, my most revered master. How could I know what it may be?' The master said: 'Filial piety is the root of virtue, from which all teachings should spring. Take thy seat again and I will tell thee about it. We receive our bodies, hair, skin and all from our parents. If we keep them unhurt, know that there begins our filial piety. If we get on well in the world, practise what we think righteous, commit deeds that should make our names honoured by posterity, and in that way bring fame on our elders, know that there ends our filial piety. So this virtue is seen to begin with waiting upon one's own parents, to be at its height in serving one's lord, and to come to an end with one's gaining reputation in the world.' "

In the succeeding five chapters Confucius shows how filial piety is to be understood by different kinds of people in accordance with their respective stations in life, describing and allotting a special form of it for an emperor, a feudal lord, a feudal vassal, an ordinary gentleman, and lastly a commoner.

The position filial piety occupies in the Confucian doctrine is a very exalted one. It is regarded as the foundation of all human doings. It forms the very central duty from which all the other human duties take their rise and meaning. Merciful rule, loyalty, fraternal and matrimonial love, benevolence and other desirable qualities, all derive their being from the

same fountain-head. Indeed, it is the "root of all good deeds," the hinge on which all the mechanism of social organization turns. But that the filial piety so strongly recommended by Confucius is not to be understood in the light of mere servile obedience on the son's part to the parent's will, no matter how unreasonable, may well be gathered from the following words of the great Master found in the same book:—

" If there are retainers (seven for a king, five for a feudal lord, and three for a vassal respectively), who will be ready to protest against a misdeed on the part of their several lords, the former will be sure to rescue the latter from losing their possessions. If a gentleman has a candid friend he will not lose his good name. If a father has a candid son he will not be guilty of any improper action. Therefore, when a son sees his father in the commission of an improper action, he should protest against his father, just as a retainer should protest against the misdeed of his lord. How could mere submission to the father's will be called filial piety? "

Filial piety forms the very pivot upon which all the other forms of human relationship turn. Not only are the relations between the lord and the retainer, and that existing between the husband and the wife, regulated in accordance with the general tone of harmonious intercourse between the father and the son; but also such relations as those existing between the senior and the junior, and the elder-born and the

younger-born, are also settled with reference to the same principal idea of natural filial reverence.

Besides filial piety, which is the virtue *par excellence* of the Eastern world, other mental qualities which are looked upon as cardinal virtues in Confucianism are: mercy, justice, politeness, wisdom, and faithfulness.

Now if you remember the peculiar kind of relation which had subsisted between the imperial household and the people before the introduction of the Chinese learning, it will be, I trust, no difficult thing to see how cordially the Confucian doctrine was received by our forefathers, who found in the learned words of the Chinese teacher nothing but welcome expressions of the tender yearnings of their simple but determined devotion towards their lords and elders. Besides, the close similarity, nay, one could almost say, identity of the forms of worship, *i.e.*, the worship of one's ancestors, of natural powers and of national heroes, smoothed the way for the Chinese moral system to glide into our national life without meeting any resistance. Indeed, we had had no system of ethical views of our own to match the well-defined doctrine with so many wise men and holy books to perpetuate it. Ours were, on the contrary, mere simple teachings of the devout heart which had as yet found no means of being committed to writing. We can well imagine how dazzling the effect of the newly-introduced learning was to the curious eyes of our wonder-stricken forefathers, while their attention was at the same time called to the material adjuncts of the continental civilization. They became at once almost painfully conscious of their own inferiority, and soon set them-

selves to the task of learning what they could learn from their highly-advanced neighbours, not only in the form of books and culture, but also in all sorts of civic arts and crafts. Indeed, had not the Chinese civilization carried in her left hand arts and industry as learning was held in her right hand, Japan would not have been so soon and so entirely charmed and become its most devoted follower. During the years preceding A.D. 248 mention is repeatedly made in our annals of the tributes the Korean kings had sent to our court; among the rest we find even such items as embroiderers and horses. It took, however, a long time before these continental arts and sciences came to be acquired and turned to account by the Japanese people. For a considerable space of time they chiefly remained in the hands of those naturalized foreigners who brought them from over the seas, and pursued them as their hereditary professions. And it was only after the lapse of three hundred years, when Buddhism was made known in our country, that the Chinese learning really began to find its way among the people in general. Buddhism did not reach us directly from its own cradle—India; it came through Korea in the form of Chinese translations of Buddhistic writings, so that a considerable knowledge of the Chinese language and literature, which were chiefly Confucian, was absolutely necessary for the proper understanding of the Indian religion. In this manner, strange as it may seem, the study of Buddhism gave a fresh impulse to the furtherance of the Confucian doctrine in Japan. The two were not so very antagonistic, as might at first sight be expected. The extremely secular character of the

latter, of which the moral code differed but little from their own, proved rather helpful to the votaries of the former, inasmuch as they could devote themselves with more thoroughness to the spiritual side of the teachings of their mighty Saviour. Our early Buddhists, therefore, did not see why they should try to suppress the existing Confucian moral system in favour of their own, only because it had not grown on Indian soil.

Thus encouraged by the new influential advocates of the teaching of Buddha, themselves admirers of Chinese learning, Confucianism began with renewed vigour to exercise a great influence on the future of the Japanese. This took place during the seventh century, when the reorganization of the Japanese government, after the model of that of the Celestial Empire, made our educational system quite Chinese. In the year A.D. 604 Prince Shotoku, who represented a happy amalgamation of the two doctrines, Confucianism and Buddhism, issued the so-called *Constitution in Seventeen Articles*, which was a series of warnings, cautions and instruction of various kinds which the Prince, as the highest official, the regent of the Empress Suiko, issued on behalf of all the officials under him. The *Constitution* was deeply imbued with both Confucian and Buddhistic ideas. Nor was the native *Shinto* cult at all neglected on account of the adoption of the foreign doctrines. This latter fact is proved by an edict issued in the fifteenth year of the Empress Suiko (A.D. 607), and as a consequence the same Prince Shotoku—who was the greatest supporter of Buddhism of his time—at the head of all other officials, went

through the whole series of *Shinto* ceremonies, by means of which the native deities were worshipped.

The three forms of cult, Shintoism, Confucianism and Buddhism, went hand in hand, in one and the same mind—a fact which proves how strong was the hold of Shintoism on the minds of our forefathers, and how the foreign doctrines were tolerated as far as they suffered themselves to be the handmaids of the master idea of the native religion.

So, notwithstanding the remarkable fact that the Emperors and Empresses were found to be ready converts to the Indian religion, soon after its introduction into Japan, they never entirely cast off their original capacity as the highest priests of the native cult. Nor were they followers of the Confucian doctrine a step further than the system of Chinese ethics coincided with the simple views indigenous to their own religion. The different foreign systems of religion and moral ideas were to them no more than so many schools of metaphysical and ethical doctrines to be studied and utilized for the strengthening and the consolidation of the unwritten teachings of the “Way of the Gods,” the *Shinto*, which, so to say, was innate in their very beings.

This explains the apparent lack of unity in the conduct of such a Mikado as the Empress Koken, who reigned in the eighth century. Remaining in reality faithful to the native cult, she proudly called herself a “Humble Servant of the Three Treasures (viz., Buddha, the Faith, and the Priesthood),” on the one hand; she took care, on the other, as we have seen, to provide, by means of an imperial edict, literally every house-

hold in Japan with a copy of the *Classic of Filial Piety*, as the code of morals to be followed by every member of each family.

In this way the *Shinto* soil of Japanese mentality had been tilled and watered by Confucianism and Buddhism for centuries, until at last it became fertile enough to produce, among others, a series of moral ideas, the aggregate of which, when applied to the warrior class, is now known as *Bushido*, the Way of the Samurai. That *Bushido* is an institution of no modern date can easily be seen from those simple but heartfelt expressions of the Japanese spirit preserved in our earliest collection of poems called *Mannyoshu*, which was compiled about 760 after Christ. Neither are the general tenor and effervescence of its spirit a monopoly of the warrior class alone. For the fundamental ethical ideas upon which *Bushido* is based are nothing but those elements of morality which are equally necessary to the civic and the military life—integrity, fidelity, loyalty, broad-mindedness, generosity, patience, courage.

These qualities, although they existed and had been assiduously fostered from the earliest time of our national life, had failed to stand out conspicuously in our mental history, until the beginning of the twelfth century, when the gradual rise to real power of the hitherto secondary warlike class naturally gave the traditional civic code of morals much of the military flavour. A simple act of virtue among soldiers was now made doubly binding by an incantation of the war-god Hachiman, and an oral reference to the equally binding witness of the swords.

This spirit of *Bushido*, with loyalty as its principal characteristic, has gradually extended itself among people belonging to other classes of the Japanese community, and in the course of several centuries has finally succeeded in forming a variety of it, which might well be called "bourgeois chivalry."

Before passing on to the consideration of Buddhism there is another Chinese doctrine which should not remain unnoticed by any student of Oriental thought. I mean Laoism,* or the philosophy originated by Lao-tsze (b. 604 B.C.), one of the greatest thinkers that China has ever produced. Since Laoism, through the wonderful *Tao-teh-king*, a small book by Lao-tsze himself, but especially through *Chwang-tsze*, a work in ten books by his famous follower Chwang-chow, has exercised considerable influence on our thought for twelve centuries, a word about it may not be out of place before we proceed to consider the doctrine of Sâkyamuni.

In Lao-tsze we find the perfect opposite of Confucius, both in the bent of his mind and in his views and methods of saving the world. Lao-tsze endeavoured to reform humanity by warning them to cast off all human artifice and to return to nature. This may be taken as the whole tenor of his doctrine: Do not try to do anything with your petty will, because it is the way to hinder and spoil the spontaneous growth of the true virtue that permeates the universe. To follow Nature's dictates, while helping it to develop itself, is the very course sanctioned and followed by

* The section on Laoism is taken from my book, *The Japanese Spirit*, by kind permission of the publishers, Messrs Constable & Co.

all the sages worthy of the name. Make away with your "Ego" and learn to value simplicity and humility; for in total "altruism" exists the completion of self, and in humble contentment and yielding pliancy are to be found real grandeur and true strength. Under the title "Dimming Radiance" he says:

"Heaven endures and earth is lasting. And why can heaven and earth endure and be lasting? Because they do not live for themselves. On that account can they endure.

"Therefore the True Man puts his person behind and his person comes to the front. He surrenders his person and his person is preserved. Is it not because he seeks not his own? For that reason he accomplishes his own."

Again we hear him in his "Discourse on Virtue":

"Superior virtue is non-virtue. Therefore it has virtue. Inferior virtue never loses sight of virtue. Therefore it has no virtue. Superior virtue is non-assertive and without pretension. Inferior virtue asserts and makes pretensions."

He talks about the "Return to Simplicity":

"Quit the so-called saintliness; leave the so-called wisdom alone, and the people's gain will be increased a hundredfold.

"Abandon the so-called mercy; put away the so-called righteousness, and the people will return to filial devotion and paternal love.

“Abandon your scheming; put away your devices, and thieves and robbers will no longer exist.”

Such is the general purport of the doctrine expounded by Lao-tsze. It is well to remember that this doctrine, which we may call for distinction's sake Laoism, has intrinsically very little to do with that form of belief now so prevalent among the Chinese which is known under the name of Taoism. Although this name itself is derived from Lao-tsze's own word *Tao*, meaning Reason or True Path, and although the followers of Taoism see in the great philosopher its first revealer, it is in all probability nothing more than a new aspect and new appellation assumed by that aboriginal Chinese cult which was based on nature-worship and ancestor-worship. Ever since their appearance in history the Chinese have had their belief in Shang-ti, in spirits and in natural agencies. At an early date this cult found the means of fresh development in the mystic interpretation and solution of life as expressed by Lao-tsze and his followers. The philosophical ideas of these thinkers were not properly understood, and words and phrases mostly metaphorical were construed in such a manner that they came to mean something quite different from what the original writers wished to suggest. Such an idea, for instance, as the deathlessness of a True Man by virtue of his incorporation with the grand Truth *Tao* that pervades Heaven and Earth, breathing in the eternity of the universe, was easily misinterpreted in a very matter-of-fact manner, *e.g.*, anybody who realized *Tao* could then enjoy the much-wished-for freedom from actual

death. You see how easy it is for an ordinary mind to pass from one to the other when it hears Chwang-tsze say:

“Fire cannot burn him who is perfect in virtue, nor water drown him; neither cold nor heat can affect him injuriously; neither bird nor beast can hurt him.”

Or again:

“Though heaven and earth were to be overturned and fall, they would occasion him no loss. His judgment is fixed on that in which there is no element of falsehood, and while other things change he changes not.”

It requires no great flight of imagination, therefore, to follow the traces of development of the present form of Taoism with its occult aspects. The eternity attributed to a True Man in its Laoist sense begot the idea of a deathless man in flesh and blood endowed with all kinds of supernatural powers. This in turn produced the notion that these superhuman beings knew some secret means of preserving their life and could work other wonders. Herbalism, alchemy, geomancy and other magic arts owe their origin to this fountain-head of primitive superstition.

There is little room for reasonable doubt that in this way Taoism, although the name itself was of later development, has been in its main features the religion of China *par excellence* from the very dawn of its history. It has from the beginning found a congenial soil in the heart of the Chinese people, who still continue to embrace the cult with great enthusiasm, and in

whose helpless credulity the Taoist priests of to-day, borrowing much help from the occult sides of Buddhism and Hinduism, still find an easy prey for their necromantic arts.

Not so with Laoism. One may well wonder how such an uncongenial doctrine ever came to spring from the soil of materialistic China. Some suggest that Lao-tsze was a Brahman and not a Chinese at all. Another explanation of this anomaly is to be found in the attempted division of the whole Chinese civilization into two geographically distinct groups, the rigid Northern and the more romantic Southern types; Laoism belonging to the latter, while Confucianism belongs to the former.

The Confucian doctrine, it is true, was assimilated in our mind without causing any repugnance whatever; it was taken in and followed by us *in toto* from the very beginning of its introduction in Japan. It was so, however, because both Confucianism and Shintoism are based on the same fundamental ideas of nature-worship and hero-worship. Both may be said to be expressions of the same yearning of the Chinese and the Japanese soul.

The case was rather different with Buddhism. Though not without some parallels in its attitude toward the spirits of the deceased while they are in purgatory, the whole system differs from the Chinese and the Japanese cults in its very essence. While the former, as well as Christianity, believe in one or more personal gods, Buddhism does nothing of the sort, substituting Dharma, or the Law of the Universe, for any anthropomorphic ruler of the whole Cosmos.

This assertion may seem very strange, since Buddhism is often looked upon as the most degrading form of idolatry, because it is quite inseparably connected with all kinds of images in metal, wood, or other tangible material, to which incense and flowers are ministered by the bowing worshippers. These idols are, however, nothing but the symbolic representations of those physical powers and moral qualities which are found both in animate and inanimate nature, for the better teaching of the weaker minds. The whole pantheon, from the gentle-faced Dainichi (Vairucanā) to the fearful-looking Fudo (Acalya), are all visualized properties the world or our flesh is heir to, singled out and exaggerated for a better study of the qualities thus materialized. Suppose you were to represent all the different human characteristics so deftly portrayed in Bunyan's immortal work in some visible form, and give each an appropriate niche in a chapel, so that the lookers-on might get a keener impression of the abstract qualities dealt with, you could then form an approximate idea of the original meaning of Buddhist images.

As to Buddha, he is, in the original sense of the doctrine, only a teacher whose mission it is to attain a perfect understanding of the true Law of the Universe for himself, and then to preach it for the sake of those poor mortals who are still groping in the hopeless night of ignorance. The Indian Prince, Gautama, is called one, because he attained Buddhahood by virtue of his enormous exertion and toil, in his present and former lives, and the subsequent enlightenment. He forms only one link in the endless chain of such teachers,

who are as numerous as "the grains of sand on the Ganges' breezy shore." If he and his disciples are deified and worshipped, it is their several virtues that are set up as objects of adoration, and not the mortal pieces of clay. But as this sort of view is too abstract for the understanding of the masses, the original atheistic teachings of Buddha have gradually dwindled into a theistic doctrine—not merely monotheistic, but the polytheistic doctrine of to-day. Hence the distinction of the "Higher" and the "Lower" Buddhism.

Besides these two forms there is also the other distinction of the original or "Lesser" Buddhism and its later development, the "Greater" Buddhism. Both attribute human and other aberrations from the proper path of things and their necessary consequence, universal misery, to ignorance of the true Law—an almost incurable ignorance caused by blindness which is avarice. Thus at the very fountain-head of our boundless sea of misery stands the arch-fiend, Self. It is this detestable Self that, daily and hourly, urges us to numberless foolish attempts at the attainment of our own petty objects which, if not altogether egoistic, are sure to be egotistic—for, even apparently the most merciful of our doings are at best founded almost exclusively on some narrow philanthropic basis—love of mankind, as distinguished from the wider and nobler love of the whole creation, love of nature in all its different expressions. Hence the Doctrine of the Abnegation of Self, and of eternal freedom from the ever-rotating Wheel of Fate, whose motive power is Lust. The Hīnayāna, or "Lesser" Buddhism, offers us this Freedom and promises the

subsequent Rest at the cost of a total annihilation of our physical and mental beings, in the present as well as in the future. The propounders of the Mahâyâna, or "Greater" Buddhism, however, think this pessimistic view as crude as it is unwholesome, for it is, according to their theory, not at all necessary to look with a shudder upon our own daily existence and try to get rid of it, as if it were not itself a part of the grand and adamant Wheel of Causation of Karma. Why not reach the desired freedom from Lust and be saved just as and where we are, by means of a firm belief in the True Law, and a persistent attempt to reach the final enlightenment, through the long series of existences in this world and those that are to follow? The Nirvâna or the total annihilation of Self was thus made possible to us in the flesh, although the final enlightenment is, generally speaking, only reached after a long chain of lives, after a severe training and all forms of ordeals. A compromise between the ascetic and secular interpretation of the world was thus achieved, and Buddhism has begun to assume a more optimistic character.

Thus you see that in Buddhism it is the Nirvâna, the total Annihilation of Self in behalf of Universal Love, that is aimed at. And although there is a difference of interpretation as to the nature of the Nirvâna among the followers of the Hinayâna and the Mahâyâna forms of Buddhism, they are one in this that they all honour the three Treasures, *i.e.*, first, Buddha, or the most enlightened Teacher; secondly, the Dharma, or the True Law he taught us; and thirdly, the Samgha, or the priests who know best how to serve the Teacher and the True Law.

Now, the form of Buddhism that was first brought over to Japan from the Asiatic continent belonged, as did all the subsequent forms, to the "Greater" interpretation. Although nothing certain can be ascertained as to the exact date of its introduction in my country as a whole, the Japanese court is recorded to have been formally initiated in the thirteenth year of the Mikado Kimmei, in A.D. 552, through the agency of the King of Hyakusai, one of the three Korean states into which the Peninsula was then divided. The Korean king sent as a part of his tribute to the imperial household a golden image of Buddha and some scrolls of the sutras in Chinese translation. The Mikado inclined to the acceptance of the new religion; but the majority of his council, the conservative Shintoists, persuaded him to reject the image from his court.

The golden Buddha was accordingly conferred upon one of his court nobles, Soga-no-Iname, who from political as well as religious motives turned his country house into the first Buddhist temple that ever existed on Japanese soil. The pestilence which broke out soon after was attributed by the partisans of the native cult to the foreign innovation. They were largely actuated by envy and enmity against the ascendancy of the Soga family at that time. The accusation proved effective; the temple was razed to the ground, but such dire calamities followed on this act of sacrilege that it was soon allowed to be rebuilt.

Buddhist monks and nuns were then invited from Korea in succession and came in large numbers. Prince Shotoku, who was the regent under the Empress Suiko

from A.D. 593 to 621, was greatly instrumental in the propagation of the new religion, himself lecturing and writing commentaries on some of the most sacred books of Buddhism. From his time forward the Indian religion became established as the predominant form of belief in the land, though *Shinto* was never entirely suppressed; nay, as we saw in the preceding chapters, *Shinto* has in reality never ceased to supply us with the real sap of our spiritual existence as a nation.

One sect after another had been brought over from the Continent until, at the end of the Nara period in the eighth century after Christ, there were six different denominations of Buddhism represented in Japan. But as yet they were not able to influence us much, since they were chiefly welcomed in the upper classes of Japanese society as importers of the material adjuncts of the continental Asiatic civilization. We owe many of the pregnant seeds of industry and fine arts to the Chinese ministers of Buddhistic doctrine who came over to preach it among us. Many Japanese students were also gathering honey on the Chinese soil to supply their countrymen with the newly-awakened necessities of body and mind. Thus Buddhism, in conjunction with Confucianism, whose secular character made the co-operation of the two possible, early began to exercise a strongly beneficial influence on the as yet simple social organism of Japan at that time.

Owing to their influence, general education, the care of the poor and the sick, the study of medicine, the importation and cultivation of useful arts were effectively established. Yet the Indian doctrine made little way outside the upper circles. To the

wondering masses it was only something gorgeous and strange, with glittering edifices and imposing images, a reverential approach to which seemed to them not unlikely to incur the disfavour of the native gods, as many avowed that it really did. For the better assimilation and the final incorporation of Buddhism with the Shinto ideas, we were to wait till the beginning of the next century, in the new capital, Kyoto, in Yamashiro.

In A.D. 804 two highly-gifted Japanese priests, Saicho and Kukai, went over to China to complete their studies in the Buddhist doctrine. The former returned after a year's stay and established the Tendai sect on Mount Hiei near Kyoto, while the latter stayed a few more years, and on his return transplanted the Shingon sect to Mount Koya, in Kii province. These two sects found their most devoted patrons in the Mikado and the Fujiwara family, in whose hands the real power of government remained for the three succeeding centuries.

During the long period of general calm the native Japanese spirit had ample occasion to find its expression, chiefly through the medium of the works of art and industry then brought to existence by a happy amalgamation of native and continental ideas. The rise and gradual extension of the native syllabic script, formed out of the Chinese ideographs which were hitherto exclusively in use, did a great deal to propagate knowledge among the masses. Buddhism, too, was made accessible and no longer repugnant to any member of Japanese society by the diplomatic *coup* on the part of the Buddhist priesthood who received

the native Shinto gods in their pantheon as avatars of ancient Buddhas. This clever device, which, along with the invention of the native script, is generally attributed to the ingenuity of Kukai, was very effective in the quicker assimilation of Buddhism. It now became almost inseparably mixed with Shintoism, so much so that temples of the native gods throughout the country were, until quite recently, served by Buddhist priests. Only at court and a few Shinto temples of great national importance, such as those of Ise and Izumo, was a knowledge of the native cult in its original simplicity maintained. Buddhism, it may be said, has stolen our hearts from Shinto by this ingenious scheme. Yes, to all appearance; but, in reality, it has lost its real hold on our mind by its own double-dealing, for the people to this day worship more of their native gods through the symbolic representations of the Indian religion than *vice versa*.

V

BUDDHISM IN JAPAN

HAVE you ever heard the Japanese story about the painter and his fools? A painter was once asked to draw the figure of a man whom he would consider very foolish. Thereupon he at once took up his brush and drew an angler sitting leisurely on the bank of a not very promising-looking stream, and vacantly gazing at the still-standing float with no near prospect of a nibble. The idea pleased the fancy of his applicant, who was, however, still eccentric enough to ask the painter whom the latter should deem still more foolish than the one already depicted. Some strokes of the brush followed, and lo! there appeared on the paper the spectator standing behind with his burning curiosity about somebody else's affairs.

This story is very interesting to me, not on account of its utilitarian view of things, which is so amusingly petty, but on account of its graphic representation of our attitude as members of human society. Are we not all of us foolish anglers most of our days with our little rods and lines, trying to allure with some nasty piece of bait a big fish just where it happens not to live? Are we not glad when we get at long intervals a nibble, and eventually a bite from a tiny minnow of knowledge or wealth? Are we not absorbed spectators of somebody else's "catches," with our never satisfied

curiosity and ever burning thirst for novelties? Yes, we are conceited anglers in the boundless pools of truth, of happiness and what not, and the most curious spectators too, patiently waiting for a jerk at our neighbour's line, and neglecting our own affairs through interest in those of other persons.

Vanity and curiosity may well be said to be the aurora borealis of the dreary pole of human existence. They beautify the otherwise prosaic human life with sweet dreams and artistic illusions. They are the yeast that leavens the human loaf in all its different shapes and gives it, besides, its different tastes. It is they that brought the eye of Copernicus to the telescope, as they still do that of a servant-girl to the key-hole. It is they that made the ancient miners dive deep into the heart of the earth in quest of gold, as they still make you dive into the recesses of your daily papers for elopements, murders and such little enchantments. Happy are those who are not altogether shorn of these qualities, the salt and pepper to season the daily dishes of our earthly life!

If vanity and curiosity are in any way to be looked upon as sources of happiness in this world, Japan has every reason to be highly congratulated, for in both her share is no small one. From the earliest dawn of her authentic history in the hoary past to this very day in the twentieth century, they have always formed two of the most prominent features of our national character. They have ever beckoned us to any form of things that had greatness and newness as yet unknown to us, and made us try to live up to an elevated standard. They made us welcome the different forms



THE GREAT BUDDHA OF KAMAKURA.

of continental Asiatic civilization in the early days of our history, just as they have made us repeat the same process with Western culture during the last fifty years.

In the last chapter I gave you an opportunity to see these motive powers at work in our mind whenever we find a new form of culture, nay, even a new phase of an old form of it, drawing your attention at the same time to an almost contradictory fact, that the Japanese mind had, along with its burning curiosity, evinced a strong faithfulness to its old self. First adoption of foreign things, and then adaptation of them to its own use, has been its method from the beginning to the end.

We stopped just where we had been considering this point with regard to the Tendai and the Shingon sects that were introduced and established in Japan, the former by Saicho and the latter by Kukai, in the latter half of the ninth century after Christ. Let me take up the thread where we left it, and pursue it for a little distance before we arrive ultimately at the consideration of the relation between Japan and the West.

One of the symptoms in which the usual working of the Japanese mind made itself manifest was, that both of these predominant branches of Buddhism, the Tendai and the Shingon sects, soon came to be looked upon as a kind of necromantic system with weird formulas more fit to cure physical derangements than to furnish a spiritual consolation, thus turning the Indian cult of the Future into the Japanese one of the Present Life. Incantations and prayers for temporal

purposes were almost the only regular business the priesthood was seriously engaged in. The priests eventually shared the general corruption of the Fujiwara family, who monopolized the power of the state for nearly four hundred years (A.D. 670-1050), their sons holding all the great posts of Government, while their daughters were married to nominal occupants of the throne.

The dream of luxury and refinement of the effeminate potentates, however, was soon pitilessly to be broken by the clatter of hoofs of the military chiefs, more at home on a neighing war-horse than on an embroidered seat. With the fall of the Fujiwara family came also the marked degradation of the monkhood. The monasteries swarmed with followers of Buddha, who could with more ease wield broadswords and quarter-staves than the holy words of the great master Sâkyamuni.

They were for many centuries mostly barracks of lawless bands of soldiers in scarfs and with shaved heads, who poured from time to time down on the valley of Kyoto for political purposes, to have the wayward will of the military abbots recognized by the temporal power. Little wonder that their Buddhism had long ceased to do much good to themselves or anybody else.

The necessity for a new and better means of salvation was keenly felt; and in answer to the urgent yearning there arose three different sects in quick succession, the Jodo (or "Pure Land") sect, the Zen (or "Contemplation") sect, and the Hokke (or "Law-Flower") sect.

Of these, the first, or "Pure Land" sect, was founded by a Japanese priest called Genku in A.D. 1174. This sect is very interesting to us in that it bears a striking resemblance to Protestantism, because it teaches the doctrine of justification by faith in Amida (Amitâbha) Buddha alone. According to this doctrine this Buddha, whose abode is in the "Pure Land in the West," has done for us all that is necessary for the attainment of Enlightenment. And the only thing left for us to do is simply to rely upon the power of good already achieved in our behalf by the merciful Saviour.

A sincere cry of "I rely on Amida (Namu Amida-butsu!)" is in itself sufficient to redeem one from any atrocious form of sin. No need of exercising one's own petty effort, but an implicit belief in the power of the vicarious Redeemer, and you are saved! What a sweet doctrine for lazy people to embrace, after so much of mysticism and abuse on the part of the votaries of the aristocratic sects of Buddhism.

The Jodo sect achieved a great advance in its organization at the hands of a distinguished disciple of Genku, named Shinran, who developed it, in A.D. 1224, into a new sect, known as the Monto (or Ikko) sect. Shinran set an example himself to show his conviction that a priest could marry and lead an essentially secular life, without prejudice to his belief and preaching, nay, much more in harmony with it than the life of a would-be anchorite. In his sect the idea of being born again in the Pure Land of Amida Buddha has been systematically worked up, for the sake of the general masses with very limited mental power, into something very similar to the Christian idea of Heaven. Be this

as it may, the Monto sect is the most widespread of all Buddhist sects now prevalent in Japan.

The next sect that was brought under our notice almost along with the Jodo was that of the Zen or "Contemplation." It was introduced to Japan as an independent religious belief for the first time in A.D. 1191 by Eisai, the founder of the Rinsai school of the sect. It took root immediately and found its devoted patrons mostly among the warrior class of the time, for many reasons. First of all, the Shogunate, which just at this time had been called into existence by the victorious warrior-statesman, Yoritomo, with its headquarters at Kamakura, was in need of a new sect to embrace as its own, in order to free itself from the domineering influences of the conventional ones, which were once beneficial to, but were now scourging the Court at Kyoto. It would have sided with the Jodo sect if that had not been vulgarized by its propaganda among the masses. As it was, the "Pure Land" sect was found not dignified enough for the military rulers now in the ascendancy to deign to patronize it—it stood in glaring contrast to the "Contemplation" sect with its charming accompaniments, the spiritual and material products of the Chinese civilization of the Sung dynasty.

The fascination was altogether too strong for our inherent love of beauty and curiosity to resist. Yet there was still another reason to make the *Zen Shu*, which is our name for the "Contemplation" sect, very captivating to a soldier's frame of mind. Not only did there exist, in those stormy days of almost constant civil wars, a strong necessity for every member



BODHIDHARMA (*Jap.* DARUMA),
THE FOUNDER OF THE
DHYĀNA SECT



A PRIEST OF THE ZEN SECT IN HIS
CHAIR OF STATE,

of the Samurai class to be prepared for every emergency and to be trained to step with measured pace into the dire jaws of gaping death—not only that, but there was also in the very mode of teaching the True Law something else that was pleasing to the soldier—its freedom from convention and book-learning, and its direct appeal to one's conscience, one's "True Heart" (Magokoro), which it has ever been our chief care and great pride, from the earliest times of our national existence, to keep pure and clean.

The early Zen priests recognized the failure of the conventional methods of instruction, carried on by means of lengthy talk on the Holy and Righteous to the nearly benumbed senses of a yawning audience, and they adopted and used the one now followed by their Chinese masters—that of instilling their Truth through symbols and gestures, and by an extremely paradoxical way of approaching a subject. If one had asked them if parricide were the culmination of filial piety, they would have readily said yes, and would have been heard the next moment confirming the view of another disciple that obedience to one's parent was the most exalted act to which a son can ever aspire.

To them conviction of any kind by means of self-absorption of mind, until, as they would say, "you could hear the falling top of a burning stick of incense crashing on the ashy bed of the burner as loud as a thunder-clap," was precious as a substructure on which to build their further teachings, to lead their converts to the final enlightenment. "Turn your eyes," they would insist, "not outward to books and opinions, which are as useless to you as they are misleading;

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but direct them inward to your own true heart, the conscience, the Buddha in you. Be true to it, foster it, and get salvation from it."

The way of taking lessons in the doctrine had much that was very attractive to a Samurai neophyte. The *modus operandi*, which remains nearly unaltered to this day, is briefly this: the pupils of different degrees of attainment are seen coming in and arranging themselves in a row along the grey walls of a somewhat dark, entirely cheerless, and altogether austere-looking "Contemplation Hall," with which a Zen temple of importance is nearly always provided. They sit, with their legs crossed in the prescribed way, in absolute silence, trying to think out, yet (as these votaries would have it) without thought, the abstruse problems previously set them by the patriarch of the temple. The benumbing silence is only at long intervals broken by an occasional application of the so-called "warning cane" of the proctor on duty, who keeps a vigilant eye on the petrified sitters, a flourish of the stick often calling attention to a drowsy mind wandering in some land of dreams.

The problems are generally so contrived as to make any definite answer to them quite impossible. One is asked "to hear the clapping of *one* hand"; another, "to feel the yearning for one's mother before one's own conception"; and a third, to prove that "salt is the sweetest substance with which the tongue is ever brought into contact." When a pupil thinks he has worked himself up, by means of the complete absorption of mind, into a firm conviction about a given problem, the way to it being made somewhat easy by

a course of lectures regularly delivered at the temple, he first announces his intention of communicating his solution to the head priest by ringing a small bell that hangs in the hall.

He then leaves the hall to approach another at the end of a long corridor, where the master sits waiting during certain hours every day for any one of his pupils to bring his conclusion to him and get further guidance in the training. On this occasion what is strictly required from the pupil is to concentrate his whole mind on the truth he deems to have arrived at, and proceed, with his hands put palm against palm, to bring the conclusion, safe and undisturbed by any other idea, into the very presence of the veteran patriarch whose trained eyes are sure soon to detect his exact state of mind and who will at once take recourse to some appropriate measures in behalf of the pupil.

A sudden shout, or even a box on the learner's unexpected ears, is sometimes used as a means of awakening a groping mind into the proper groove of understanding. But absolute secrecy is observed as to the occurrences in the patriarch's hall, and nobody but the parties concerned knows anything about what has passed between the two.

After all this talk about the Zen sect, the impression I have left on your mind may, I am afraid, be at best a very bewildering one. And yet, as the subject seems to me too important to be left in utter darkness, I take the liberty to stop here for a moment and add a few remarks of further explanation.

[From time immemorial there existed in India a

belief that it was possible by intense self-absorption to attain a mental state by which transcendental power and wisdom were acquired. This belief was originally Brahman and not Buddhist. Yet in course of time it came to be incorporated in Buddhism and has indeed come to form a feature of it. The working of wonders by different Rakan (Arhân), which so often furnishes favourite subjects to Japanese and Chinese painters, is nothing but the symbolic representation of the mental powers acquired by this practice. Buddha himself is known to have taken recourse to it in his strivings after Enlightenment. To this day it forms one of the six ways of attaining Wisdom.*

The mental condition which accompanies the acquisition of these powers is called in Sanskrit Dhyâna, or "Contemplation," of which there are four stages.

According to the original Indian texts, as given in Dr Rhys Davids' excellent little book on *Buddhism*, the first Dhyâna stage is a state of joy and gladness born in seclusion, full of reflection and investigation, the practiser having separated himself from all sensuality and all sin.

The second Dhyâna is a state of joy and gladness born of deep tranquillity, without reflection and investigation, these being suppressed; it is the tranquilization of thought, the predominance of intuition.

In the third Dhyâna the practiser is patient by gladness and the destruction of passion, joyful and conscious.

The fourth Dhyâna is purity of equanimity and

* See E. J. Eitel, *Handbook of Chinese Buddhism*, under *Pâranutâ* (p. 115).

recollection, without sorrow and without joy, by the destruction of previous gladness and grief, by the rejection of joy, and the rejection of sorrow.

In the first Dhyâna the practiser, holy, pure, and alone, applies his mind to some deep subject of religious thought, reasoning upon it, investigating it. Gradually his mind becomes clear, reasoning vanishes, intuition has been reached: this is the second Dhyâna. Then the consciousness of the subject thought of vanishes, and a state of enduring gladness is reached, wherein the whole body is lifted up with ecstasy: this is the third Dhyâna. This felt ecstasy, however, soon passes away, and there is only left equanimity and memory, without either joy or sorrow. "So at least," concludes Dr Davids, "I understand this difficult and very ancient passage, which seems to me to be describing a state which has been reached by others besides Buddhists—a moment of unusual conviction and insight, followed by exalted ecstasy and ending in abiding religious peace."

As to the transmission of the Dhyâna doctrine, it is generally stated in Buddhist writings that Mahâkâsyapa got the whole truth of it from Gautama himself, and gave it in turn to Ânanda, Saṇavâna and so on, till it reached, in the sixth century of the Christian era, an Indian prince named Bodhidharma, who eventually became the twenty-eighth patriarch of the sect. He left his native country for China, where after a few unsuccessful attempts at calling the attention of the feudal lords to the doctrine he advocated, he finally settled down at a monastery in Lohyang. It is in this monastery that he was seen sitting cross-legged,

never taking his eyes off the wall before which he remained for nine years in constant meditation.

The Doctrine itself reached Japan long before Eisai established it as an independent sect in the twelfth century. A Chinese priest is known to have come over in A.D. 729 and propagated it among the Japanese monks. It failed, however, to attract much attention at that time. Besides, in those early days the doctrine was of much more sober character. It was then merely one of the means of arriving at Nirvâna in the purely religious sense of the word. But when it came to be more systematically taught by Eisai five centuries later, it assumed a new aspect. It was turned into an effective means of fostering the habit of complete absorption of the mind in a subject brought before it, no matter whether it be a religious concern or a secular one.

In those stormy days of perpetual fighting the soldier-class felt much need of training themselves to face death with a smile. And if they could stride into the whirl of battle with calmer steps, because they had been taught by the monks how to evoke a strong conviction that life and death are ultimately the same thing, and that consequently no real distinction justified them in hesitating between one state and the other, well, that was just as much of the training as they cared for. It was not the mere spiritual salvation, in the purely Buddhistic sense of the term, that they wanted to have.

Moreover, the paradoxical way of approaching a subject practised by the Zen monks was very convincing to the simple mind of a warrior, and the very

severity of the discipline adopted in the training of a neophyte in the Zen monastery had its own charms for the hardy disciples. Had the so-called "Contemplation" consisted merely in tracing the delicate thread of rational reasoning along the logical steps of *because* and *therefore*, the Zen sect would never have achieved such success in my country, as it actually did in our Middle Ages, and is still doing to some extent among the rising generation of present Japan.

From what I have thus far told you of the nature and practice of the "Contemplation sect," you are sure to have noticed some elements in it that have made its doctrine acceptable to our Samurai class. The training of mind advocated by it was ennobling and manly as contrasted with the usual effeminate way of bowing before the gilt images and their aristocratic ministers. The freedom from convention and the return to the dictates of the heart was also felt to be congenial to their old Japanese spirit. These spiritual benefits, in conjunction with the renewed contact with the Chinese civilization through the Zen priests, who were chiefly instrumental in furnishing us with the choice intellectual fruits of continental culture, eventually resulted a few centuries later in the magnificent expression of the national taste, late in the Ashikaga period (A.D. 1338-1573). The musical drama, called *No*, the Tea-ceremony, or *Chanoyu*, as we call it, landscape gardening, the art of arranging flowers—all these and many other institutions that gave, and still continue to give, Japanese life much of its characteristic sweetness, owe their origin to the resuscitating influ-

ence of the happy admixture of the Zen ideas with our native love of simplicity and purity.

Still later Nichiren, the founder of the Hokke sect, disgusted with the corruption of the older aristocratic sects, Tendai and Shingon, contemptuous of the shallowness of the popular sects, Jodo and Monto, and angry with the successes of the Zen sect, began his fiery career by a bold public denunciation of all the existing Buddhist sects, while he called his own the best doctrine that could ever be devised. His doctrine resembles that of the Tendai sect in this, that he as well as they derived the fundamental ideas from the *Sacred Book of the Lotus of the Good Law* (Saddharma Pundarika Sûtra), while it bears a close similarity to that of the Jodo sect in its declaration, that a simple recital of a "Namu-Myoho-Renge-Kyo" (I rely on the *Sacred Book of the Lotus of the Good Law*) is enough to save a man, because the appeal would immediately cause all the power of salvation contained in the Sacred Book beneficially to bear upon the reciter of those words.

Although the attitude of defiance assumed by Nichiren did not make him popular either with the Imperial Court at Kyoto or with the Shoguns at Kamakura, both being in the hands of one or another of the prevalent sects against which he waged war so fiercely, Nichiren succeeded in gathering a good harvest of believers in his easily-earned means of salvation among the masses in Kamakura and the neighbouring provinces where he was chiefly active.

In one of the desperate struggles for a favourable recognition of his faith by the Kamakura government



THE MONGOL INVADERS SCATTERED BY A JAPANESE WARRIOR.



he chanced to send a written warning that if his sect were not accepted by it as the national religion, a great disaster would happen to the nation in the form of a foreign invasion. Although the words failed to produce any effect in favour of their author, the disaster itself actually made its appearance in A.D. 1267 as threatened in the form of the Mongol invasion. On the scornful repulsion of the several embassies whom the haughty court of the Kublai Khan successively sent to Japan to negotiate her subjugation to the Tartar throne, the Mongol master of the Middle Kingdom was irritated to such a degree that he made up his mind to annex Japan at the point of the sword. Finally, in A.D. 1281, an army, more than one hundred thousand in strength, was sent over. The country was in imminent danger. But just when the Chinese soldiers were preparing to land, a fearful storm, known to this day as the "Divine Wind," arose, and swept the whole army into the sea of Genkai, very near the place where in 1904 Admiral Togo annihilated the Russian fleet. Only three out of the whole Chinese army are said to have escaped the catastrophe to tell the dismal tale to their shuddering countrymen.

One of the many good lessons the Mongol invasion gave to the Japanese was the knowledge of the existence of firearms, the disastrous effect of which was too keenly experienced by our soldiers on guard to be easily forgotten. Through the subsequent centuries curiosity to know the exact nature of the mysterious weapon was maintained by the Shoguns as well as the feudal lords, until in the middle of the sixteenth

century a Portuguese ship chanced to anchor at a small island at the southern end of Kyushu with some arquebuses on board. These old-fashioned hand-guns were presented to the local authority as a grateful remembrance of the kindness the mates received at its hands. The long-dreamt-of weapons were soon forwarded to the Daimyo (feudal lord) of Bungo, who was a near relation of the lord of the island government. The result is not difficult to imagine.

The manufacture of firearms was set on foot immediately after, under the direction of a Portuguese named Fernan Mendez Pinto, and in less than six months as many as six hundred pieces of them were called into existence, the weapons being known to this day as *tane-ga-shima*, the name of the island where firearms were first brought to our notice.

Although there is danger in believing fully Pinto's accounts of his trips to Japan, which he described in incredibly wild terms, fabulous enough to cause his listeners to connect his forename with the adjective "mendacious," still, there is a great probability in his statement that he took with him a Japanese Samurai of the Satsuma clan, named Angero, and his native servant, to Malacca, one of the principal centres of Portuguese commercial activity in the East.

VI

JAPAN AND THE WEST

AN American lady once told me how amused she was, when staying in Florence, to hear an Italian gentleman tell her, by way of compliment, all sorts of drolleries and eccentricities supposed to be fashionable in the United States. Thus, he expressed his great admiration of the American national dance. "Your dance is so pretty," he said, "so lively and so full of mirth, and so . . ." "But what do you mean by our national dance?" said the American lady; "we have none." "Oh, yes, you have; of course I mean the cake-walk!"

It very often happens that we are held responsible for things we have never had a hand in making, only because of the ambiguous use of general terms like the East or the West. Are not the Japanese sometimes suspected of some atrocity or malice of which we are quite innocent, because we belong to the Orientals and therefore have to answer for all the misdeeds that have been committed in the East, far and near? For the same reason you are to the generality of us a part of what is known as the West and have to answer for its actions. You receive credit and are esteemed by us for every good thing that has been achieved anywhere between St Petersburg and San Francisco. But you must at the same time be

prepared to take upon you the responsibility for every misdeed that has ever been perpetrated by any one member of the whole community of the Occidentals.

Had those early Westerners who visited us in the sixteenth century behaved more wisely and been less intolerant in their dealings with the Japanese, they would have done their work better and spared us the fearful disadvantage of shutting ourselves up against the outer world, and also the sentiment of mistrust and the *mauvaise honte* that naturally still linger in the popular attitude, even towards the best-meaning members of the Western nations.

True, they had some excuses for the high-handed way they adopted in Japan in those days. First, their religious zeal was so strong that it nearly verged on fanaticism. Secondly, they found our existing Buddhist sects too corrupt, and a state of unrest too predominant all over Japan, to let them suspect the existence of sound religious doctrines that might serve as sure foundations for building their own moral edifice.

Yet the fact remains that it was principally owing to their fatal lack of sympathy and their inability to utilize the older beliefs that they failed to do us much good, notwithstanding their praiseworthy endeavours to do so, for, as with the innermost room of private buildings, so with the *sanctum sanctorum* of a nation's heart, there is no reaching it unless by the pass-way already leading to it. Any attempt to break into it would be sure to bring down the house itself.

This is one reason why I ventured in the two



NOBUNAGA.



HIDEYOSHI (TAIKO-SAMA).

preceding chapters to try your patience with a lengthy discussion of Confucianism and Buddhism, because if you are disposed, as I am sure some of you are, to go to Japan some day and teach her to be a better nation, especially from the religious and moral point of view, your good wishes will be a great deal better understood, appreciated and carried into practice by my countrymen, when you make use of what little elements, what tiny clues we already have in our religious and moral beliefs in common with your own to develop them into anything you think proper.

I have shown that we have in our old beliefs necessary ideas as a basis for your preaching of Roman Catholicism. Elementary Protestant ideas could also be readily found for your use in our old creed. Even your Christian Science might easily make itself heard and believed, because ideas essentially similar to those preached by it now were prevalent among us already in the eighth century after Christ. In those early days there existed in Japan a strong belief in the doctrine contained in the Buddhist scriptures, namely, that all human sufferings were ascribable to discord between the four elementary forces in nature (earth, water, fire and air), and in consequence the methods of dealing with diseases became essentially psychic. For a time people became superstitious enough to go so far as to try to cure physical diseases simply by religious rites and supplications. This form of belief still exists among the general masses, and has a great deal of influence among them under its Shinto garb.

Taking such considerations as an excuse for dwell-

ing at some length on the nature and methods of the Christian propagandists who came to us in the sixteenth century from Spain and Portugal, I proceed to deal with the subject before us: Japan and the West.

It was Marco Polo, the Venetian traveller, who first led European curiosity to turn its attention towards the Land of the Rising Sun. His mention of Japan, or "Zipangu," as he called it, was the first ever made in a European language, his *Oriental Travels* having been reduced to writing in Latin about A.D. 1298, while the author was detained as a prisoner of war at Genoa. He had resided for seventeen years (A.D. 1275-1292) at the court of the Mongol King, the great Kublai Khan. During his long stay in China it was his good or bad luck to witness the immense Chinese fleet setting out for the conquest of our island empire, only to be swept away to the bottom of the sea of Genkai. Japan remained as free and undefiled as ever. No sacrilegious sandals of foreign invaders were ever to tread on the holy soil of the Land of the Gods. The lesson was indelibly impressed on the minds of the Chinese rulers strongly enough to make them refrain ever after from repeating the foolish attempt at a conquest of Japan. But the greedy fancies they entertained of the fabulous wealth that our country was then imagined to contain soon came to be shared by the European kings through the exaggerated words of the Italian author. Let me quote one of his descriptions of the country called "Zipangu," which in Chinese means the "Land where the Sun takes its Rise."

"Its inhabitants," writes Marco Polo, "are civilized in their manners. They are independent of every foreign power, and governed by their own Kings. They have gold in the greatest abundance, its sources being inexhaustible; but as the King does not allow of its being exported, few merchants visit the country, nor is it frequented by much shipping from other parts. To this circumstance we are to attribute the extraordinary richness of the sovereign palace, according to what we are told by those who have access to the place. The entire roof is covered with a plating of gold, in the same manner as we cover our houses, or, more properly, churches, with lead. The ceilings of the halls are of the same precious metal; many of the apartments have small tables of pure gold, considerably thick; and the windows, also, have golden ornaments. So vast, indeed, are the riches of the palace that it is impossible to convey an idea of them.

"In this island there are pearls, also, in great quantities, of a pink colour, round in shape, and of great size, equal in value to white pearls, or even exceeding them. It is customary with one part of the inhabitants to bury their dead, and with another part to burn them. The former have a practice of putting one of these pearls into the mouth of the corpse. There are also found there a number of precious stones."

It is quite natural that information of this kind should arouse a strong curiosity in Occidental readers, and for many centuries to come the rumour about the fabulous wealth of the "Sun-Originating-Land" had

continued to turn many a Western head towards that country. Even Columbus is said to have been greatly stimulated to undertake his epoch-making voyages of discovery by the careful study of Marco Polo's work, of which he was never tired. He confidently expected by his westward voyage ultimately to reach Cathay (China) and the Zipangu of the Venetian author—the countries for which he sedulously inquired throughout the Archipelago of the West Indies, and also along both the southern and western shores of the Caribbean Sea. This latter fact shows us that Japan was in an indirect way instrumental in the grand task of discovering the New World achieved by the great Genoese sailor.

One of the Western nations, to which Marco Polo's writings gave an additional, if not the principal, stimulus for their political and commercial activities in the East, was doubtless Portugal.

The connection between Portugal and Japan afterwards became so important and fruitful of great results that it may be worth while to consider for a moment what the former country stood for in the politico-religious movements of the fifteenth century.

Although her hesitation to promise aid to Columbus transferred the honour of his patronship to the Spanish throne, yet the little kingdom stood at that time in the very forefront of European progress and enterprise. In the all-important matter of maritime discovery the Portuguese led the way with indomitable courage and perseverance for the greater part of two centuries.

Now, at the time when her subjects in the East first

came in contact with Japan through the two Japanese who accompanied Mendez Pinto to Malacca, Portugal, was governed by one of the most bigoted kings that ever sat upon her throne. The religious zeal of John III. (1521-1557) had introduced the Inquisition into his kingdom in 1526, and the same zeal prompted him to push on the conversion of his Oriental subjects and their neighbours in the most vigorous fashion. To effect that purpose a strong, dauntless and efficient missionary organization was very necessary.

It was at this juncture that Ignatius Loyola presented to the Pope the draft of his regulations for his proposed "Company (or Society) of Jesus." When the projected Company came under his knowledge the King of Portugal instructed his Ambassador at the Vatican to press it on the Pope, and at the same time to ask Loyola himself for some priests of his Society for work in Portugal and her Indian possessions. The latter request was attended to at once; in March 1540 Rodriguez, a Portuguese, and a Spaniard who was eventually canonized as St Francis Xavier, were sent to the king. Six months later a Bull confirming the new Order was published. On reaching the court of Lisbon, Xavier was soon requested by the king to assume the direction of the Indian mission that was a great source of solicitude to the Portuguese potentate. Accordingly he set sail from the Tagus on 7th April 1541. While Mendez Pinto may have been on his way from Tanegashima to the Court of Bungo to astonish the feudal lord and his subjects with the potentialities of the matchlock, the famous Jesuit was on his long and tedious voyage to Goa, a city on

the Malabar coast of India, which he reached on the 6th of May 1542. Xavier remained in India till 1545, and in September of that year he arrived at Malacca.

It was during his stay there that he took what his sincerest admirers cannot but deplore as a regrettable step. He addressed a letter to the King of Portugal urging him to set up the Inquisition in Goa, the actual erection of the fearful tribunal taking place first in 1560.

Some time after Xavier's second visit in July 1547, Angero, the Japanese, was taken to his presence.

Eight days after the interview he was dispatched to the College of St Paul in Goa, where he arrived in 1548. Angero was attended by his Japanese servant. On Whitsunday, 1548, the two Japanese were baptized in the Cathedral by the Bishop of Goa, the master as Paul of Holy Faith, and the servant as John. Xavier thus had the means ready to hand for prosecuting the mission to Japan on which he had been meditating very earnestly. It was under the guidance of these Japanese converts that he, with a few of his fellow-workers, landed at Kagoshima, the capital of the province of Satsuma, on 15th August 1549, the first real connecting link between Japan and the West!

Thus far I have allowed myself to dwell at length on the circumstances in which Japan first came in contact with the West, because a knowledge of them will be helpful to you in realizing the full extent of the almost fanatic enthusiasm on the part of the Christian missionaries, and the marvellous tolerance on the part of the Japanese central and local governments—a

political step soon followed by those drastic measures which, though apparently fitful, were nevertheless taken deliberately by our statesmen, the best Japan has ever produced: Nobunaga, the unifier of Japan in the early years of the sixteenth century; Hideyoshi, the Taiko-sama of your writers; and Iyeyasu, the founder of the Tokugawa Shogunate, who saw in the reckless opinions and manners of the Christian propagandists germs of imminent danger to our national unity.

From the very beginning the desire for new things from the West was the principal reason for welcoming the Christian missionaries. So, for example, although Francis Xavier and his companions were on their arrival cordially received by the Daimyo of Satsuma, and soon obtained permission to preach the Holy Gospel in the city of Kagoshima, yet when the Portuguese merchant ships went to Hirado, an island off the west coast of Kyushu, belonging to another Daimyo, the Prince of Satsuma turned against the missionaries and forbade them from further preaching and proselytizing.

How Xavier travelled from one Daimyo to another to propagate his religion in their dominions; how the feudal princes, in their turn, welcomed him first of all for some political reasons; how his successors, Kosmé de Terres and others, continued the work of conversion, committing in their zeal all sorts of extravagance directed against the existing forms of belief; how Nobunaga connived at and actually favoured their acts of violence for some time, using them as pawns to keep in check the unruly soldier-monks in the Bud-

dhist monasteries; how Taiko-sama took care to distribute the territories of his Buddhist and Christian generals in such a manner that their mutual enmity might make them keep malicious vigilance on each other's moves; how since A.D. 1592 the strong rivalry between the Jesuits and their new competitors, the Franciscans and Dominicans from the Spanish centre of Oriental activity, the Philippines, began to smooth the way for the expulsion of both from Japan; how the suspected evil intentions of the Western powers were confirmed by a miscalculated means of intimidation taken by a Spanish pilot, who pointed out on the map the vast extent of the dominion of Philip II., and said, "Our king begins by sending into the countries he wishes to conquer *religieux*, who induce the people to embrace our religion, and when they have made considerable progress, troops are sent to combine with the new Christians, and then our kings have not much trouble in accomplishing the rest"; how Iyeyasu was tolerant towards Christians at first, and tried to establish foreign trade with Manila and other European possessions in the south; the ill-advised remarks of a Spaniard in Japan concerning a great number of ships which had then arrived at Manila from New Spain, that the whole fleet had nothing but men and munitions of war for the conquest of the Moluccas; how in the spring of 1600 a Dutch vessel named *de Liefde* arrived at Japan in a state of direst extremity, with Will Adams among the survivors; how the "pilot-major," who happened to be an Englishman from Kent, was taken into Iyeyasu's confidence and built ships for him; how her newly-

won independence from the Spanish yoke and her promise to abstain from any religious propaganda in Japan, made Holland the only eligible window for the new rays of Western civilization to pour in for two hundred and fifty years to come; how dire economic mismanagement and a strong religious persecution in Amakusa and Arima, in Kyushu, led in 1637 to a fearful uprising of the population, which was mostly Christian; how this Shimabara Revolt was brought to an end only after a fearful fight of three months; how the rebel generalissimo—a Samurai youth of seventeen years of age, Masuda Shiro by name—was not only Christian but was believed by his army to be the re-incarnation of Christ Himself; how the Japanese Jean d’Arc preached and celebrated Mass twice a week within the besieged castle, the parapet showing a multitude of small flags with the Christian symbol in red, and also wooden crosses of different descriptions: all this, and many other items bearing on our intercourse with the West, will be of more or less interest to you. And, indeed, had I more space at my disposal, I would have taken the liberty of touching them at a less giddy speed.* As it is, however, I have no choice than to conclude this hasty sketch of our intercourse with the West with another summary: that a wholesale process of persecution of *Kirishitan* (Christians) followed the Shimbara Revolt, and the hope of a foreign trade was nipped in the bud. The only connection Japan had with the rest of the world for two hundred years to come was a small market-place

* For details see James Murdoch’s excellent work, *A History of Japan during the Century of Early European Intercourse* (A.D. 1542-1651).

at Nagasaki, where only the Chinese and the Dutch were allowed to trade.

During these years of seclusion the poor Dutch traders had to put up with such inconvenience and contempt as nothing but their lucrative commerce would have made them endure. Engelbert Kaempfer (1651-1716), the first European who has left us the valuable result of his scientific observations about Japan during his short stay there in the last decade of the seventeenth century, writes in his *History of Japan* as follows:

“ The Dutch . . . left no stone unturned . . . to build a foundation for their own establishment. No trouble, no expenses were spared to please the Shogun, upon whom alone all the good or bad result of their trading depended. Whatever could be thought of was done to oblige the Councillors of State, particularly the Prince of Hirado, and other great men, who had it in their power to promote or to hinder their credit and interest at court. The most exquisite curiosities of nature and art were purchased and brought over for the annual presents. The oddest and scarcest animals, in particular, were bought up in the remotest kingdoms of Europe, Persia and the Indies, to have wherewithal to satisfy their demands, ridiculous and fanciful as they generally were, and of animals so strange in their nature, colours and shape, as perhaps never existed in nature, though they pretended to give us the drawings of them in order to enable us to find them out. In short, the interests of the Dutch, and the great profits which were likely to accrue to their East India Com-

pany from so advantageous a branch of trade, if they could maintain themselves in credit and favour with this nation, put them under an absolute necessity blindly and passively to obey what demands were laid upon them, however hard and unreasonable they might be."

This is already disgusting enough, but something more dreadful was at times to be enacted. "The deputation of the Dutch traders, convoyed to Yedo to offer their congratulations on the accession of each Shogun, were set to amuse His Highness by singing songs, dancing and pretending to be drunk!"

These acts of humiliation were not only degrading to the performers, but they were harmful to the spectators also. They had by slow degrees placed us on the gilded but perilous throne of haughty conceit, from which it needed an immense amount of moral courage to come down and greet with cordiality the stars and stripes that appeared in 1859 on the horizon of the Uraga coast. Whether we liked or no, the determined caller would not stop knocking till the whole household was astir and realized its position with a shudder. It was lucky for us that the awakening came from the United States. Who knows what the result would have been had it taken place through some less well-intentioned power? Everybody in Japan, that knows anything of the history of those troubled days, knows what we owe to them, and is grateful for it.

Some might perhaps wonder why we did not shut ourselves up entirely, instead of keeping up a luke-

warm sort of intercourse with the West. The reason is very simple and soon told. We wanted to know much about the outer world to keep ourselves abreast of the progress that was being made outside our sea-girt home. We have seen how the same progressive spirit first came to be evoked, and was kept up ever after, by our early contact with the products of the civilization of the Asiatic continent. The attention of our imperial rulers was attracted, in particular, by the heavenly art of curing disease—the “art of mercy,” as medical science is called in the East. Chinese medicine and pharmacy were introduced into our country *pari passu* with gradually increasing intercourse with the continent. Already in the reign of the Emperor Mommu in the early part of the seventh century, a medical school was founded in Japan. There were in it special departments for internal medicine, surgery, pediatrics, acupuncture, ophthalmology, dental surgery, otology, etc.

So, when we were brought face to face with a new form of civilization in the sixteenth century, when the so-called “Southern Barbarians (Namban),” as we used to call the Portuguese and Spaniards, visited us with their attractive novelties in warlike and peaceful arts, our attention was directed, besides the use of firearms, the art of building castles, the manufacture of gunpowder, cotton, tobacco, etc., to the important art of healing, of which the early Christian fathers could show us a new field of wonders unknown to Chinese medicine. This fact did not escape the sharp eyes of Francis Xavier, who found it conducive to his proselytizing work to aid the poor and treat

their diseases gratuitously. In 1556 Otomo Sōrin, the feudal lord of Bungo and a Jesuit convert, established at his capital Funai a hospital for the indigent, and placed it under a Jesuit physician called Lewis de Almeida.

In 1568 Oda Nobunaga, a general who was the real ruler of Japan at that time, gave a plot of ground of about ten acres in Kyoto to build a Christian church called Namban-ji on the precincts, with a munificent endowment for its maintenance. Two Jesuit priests, who served the Church, being well versed in the practice of medicine, built wards on the premises, where poor patients were invited and treated free of charge. Nobunaga also gave them an area of about twelve hundred acres in the province of Omi, where three thousand kinds of medical plants were transplanted, the *artemisia vulgaris*, still used in cauterization, being supposed to be one of them.

Although Taiko-sama, who succeeded Nobunaga in 1585, had for political reasons to banish all the foreign priests at the Namban-ji from the shores of Japan, their medical art was learned and propagated by their native disciples at Osaka and Sakai, where it took firm root, thus leading to the establishment of the so-called *Namban*, or Portuguese, school of medicine.

After Taiko-sama came Iyeyasu. He knew the benefit of foreign intercourse too well to take, at the outset of his rule, any drastic measures against the *religieux* who would not listen to his cautions and warnings about sacrilegious interference with the native forms of belief. But at last he was obliged to

keep a tighter hand on the affair, and finally restricted the intercourse to a tiny licensed port at the western end of Kyushu. Yet the little window was ever kept open throughout the reigns of his successors to take in some fresh air from the West, especially the salubrious air of medicine. Consequently the Dutch East India Company, now the sole representative of European culture, took care to have, among other officials, a physician resident at the trade port of Dejima, in Nagasaki, for a certain term of years. The names of Schambergen (1649-50), Hoffmann (1688) and Kaempfer (1691-92) are to be mentioned among doctors of this description.

Although Christianity was put under the ban of the Government and strict orders were at first given to the Dutch Company not to import foreign books of any kind, the prohibition became less and less strict with the recognition of the necessity of learning Dutch methods of healing disease. The native Samurai at Nagasaki, whose acquaintance with spoken Dutch made them official interpreters, got permission to see the Dutch doctors and learn their art. This gave rise to the so-called "Oranda," or Dutch school of medicine in Japan.

The task of translation from Dutch was now set on foot under crushing disadvantages. But after heroic endeavours the first Japanese rendering of a European book on medicine was achieved in the latter part of the eighteenth century, by a physician named Maeno Ryotaku. The reading public quickly acknowledged the superiority of Western medicine. Those who had the foresight to realize the hopeless future of

the Chinese school of the science now flocked to Yedo, where Maeno and his collaborator, Sugita Gempaku, lived, and began to study the Dutch language as well as medicine. In the course of a few years there were translations of Dutch books, not only on medicine but also on other subjects, astronomy, industrial arts, etc. This gave rise to what is called the *rangaku*, or "Dutch Learning," with the study of medicine as its centre.

The Dutch Learning was not merely instrumental in bringing about the assimilation of Western knowledge. It taught some of the more thoughtful of its students to raise cries of warning about the so-called colonization policy of the European nations, and preach the dire necessity of national defence against their invasion, although their voice was generally drowned in the predominant tide of ignorance.

But the time had now come for us to wake from the sweet dream of power and greatness that had lasted nearly two centuries. In 1804 a Russian envoy came to Nagasaki and asked permission to trade. Three years later two vessels belonging to the same nationality pillaged the Island of Yezo. The following year an English ship entered Nagasaki harbour in spite of prohibition. The Tokugawa Government felt the great need of preparing itself to take measures against these intruders. In 1811 a translation bureau was called into existence by the Government, to furnish it with necessary materials for a step in that direction.

Thus by the time we were to open our ports to foreign trade, we were in possession of a fair number of West-knowing patriots, through whose desperate efforts the country finally emerged into its new life.

As to the convulsive efforts and struggles for a place among the predominant nations of the world at and ever after the opening of our doors to the foreign intercourse, it must suffice to call your attention to two facts which might perhaps be still new, at least to some of you. One is that there is a comparatively recent Japanese publication on the subject, called *Kaikoku-Gojunen-Shi*, compiled by Count Okuma. An English translation of it in two volumes has recently appeared under the title of *Fifty Years of New Japan* (Dutton & Co., New York). The other is that the *Susquehanna*, the *Mississippi*, the *Plymouth* and the *Saratoga*, which formed the United States squadron Commodore Perry led into the Bay of Yedo on 8th July 1853, were not, as they are generally supposed to be, the first American ships that visited Japan during her seclusion. Nearly a hundred years before that date two Salem ships entered under the Dutch flag to the then only trade-port, the Harbour of Nagasaki. The whole story, as given in the logs kept by the ships, is capitally retold with many interesting details in *The Ships and Sailors of Old Salem*, by Mr R. D. Paine.





VII

JAPANESE HOME LIFE AND SOCIETY

WHEN two men stand face to face it is the right side of one that corresponds to the left side of the other, and *vice versa*. So it is also when two nations confront each other. What is "right" on one party lies just where it is "not right" on the other party.

Children again, when they begin to talk, are very much puzzled by what seems to them to be the arbitrary use of the personal pronouns. What is "I," when A is speaking, becomes "you" when B speaks to A, while C, who becomes either "I" or "you," when he speaks with his friend, is neither when A speaks to B about C; C is now either a "he" or a "she"!

To us grown-up people this jumping about of the personal pronouns has ceased to seem strange, for we are perfectly convinced of the fact that all three, A, B and C, can, without any logical inconsistency, be, according to circumstances, either an I, or a you, or else a he or she.

Yet we are not so ready to see the rationality of an equally salient point, where our understanding is apt to get muddled by a tinge of either genteel or patriotic ignorance. To you shark's fin *à la chinoise* seems as horrible as swallow's-nest soup, your well-bred contempt of the so-called strange, and therefore queer,

race making you forget to reason that the Chinese dishes might be as delicious as your own.

"How dreadful of the Japanese to eat raw fish," a lady is heard to say, while her fingers are busy squeezing a slice of lemon on the shells of fresh oysters before her. "Quite so," responds her partner; "besides, think of their use of chopsticks. Isn't it barbarous?" So saying he grasps his fork in triumph, as if the idea derived from a tearing paw were in any way more civilized than that suggested by a pecking beak.

What corresponds to your "Christian name" is with us put after the family names. Our books begin with the page where yours end. The lines run perpendicularly instead of horizontally, and they file themselves from right to left. "Tools are of surprising shapes," writes Lafcadio Hearn, "and are handled after surprising methods; the blacksmith squats at his anvil, wielding a hammer such as no Western smith could use without long practice; the carpenter pulls, instead of pushing, his extraordinary plane and saw." "Mr Percival Lowell has truthfully observed," continues the same author, "that the Japanese speak backwards, read backwards and write backwards—and that 'this is only the *a b c* of their contrariety.'"

And yet, with all our curiousness and strangeness and weirdness, our thousand and one topsy-turvy ways, as you are pleased to call them, we never go on our heads in the street, nor are we known to crawl on the ceiling when at home. In spite of the direction our eye takes in passing from word to word, our books

are written, read, and do their work in the same way as everywhere else. Whether our saws and planes are pushed or pulled, timber is split, sawed and planed. Houses and cabinets are called into existence all the same, and so are hoes, shovels and horse-shoes. True, our verbs stand always at the end of a sentence, and never at the beginning as yours sometimes do. But have you ever thought that this syntactic order could possibly have its advantages too? It is, in my opinion, just what a young lady should use in dealings with her admirers. Apart from its being polite and sonorous in the extreme, the language allows her, because of the verbal position, to keep her definite answer to the last moment!

Besides these considerations pertaining to the Japanese side, did the idea ever occur to you that your own ways might appear to us no less curious and strange than ours do to you? Do you know how amusing it sometimes is to us to see you at your daily performances? Your mode of expressing friendship by a grasp of hands; your manner of imparting affection by an application of lips; your fondness of hopping about on tip-toe in a dancing-hall, with your arm round the waist of a person of different sex; your readiness to wear indoors the same pair of shoes in which you have shuffled about the street—all this and many other oddities cannot fail to attract our attention before our senses get benumbed by an immersion in the Lethe of habit.

You seem to us strongly convinced of your superiority, very often in a stronger degree than we are ready to acknowledge. You believe in one God, and

all are hopeless heathens who do not do the same, as if your God could not fulfil His will in any other form. You belong to the Caucasian race, and all are hopelessly inferior who do not belong to it—so much so that an American authority on Japan kindly proposed to vindicate in his new book the possibility of our being a great nation by pointing to the probable existence of a drop of your blood in our veins through our early intermarriage with the hairy Ainu, the Caucasian aborigines of our islands!

Your consciousness of your own importance is simply admirable, I could almost say divine, since you do not allow Nature herself to have her way. Instead of admiring her just as she is, you wage war against her. Inch by inch, mile by mile, her dominion is snatched from her rule. First of all, enormous buildings rear their haughty heads high up against heaven, to free you from cold and heat, and out of their fortified windows your sciences send missiles to put her handmaids in chains. Natural powers have thus been brought under your control, and work for you in your thousand factories to make you rich, well-known, but not always happier: slaves of the lamp do not always do that for their task-master.

✓ “Oh, how beautiful,” you would say to a rose by the wayside, and immediately break it from the bush and stick it in your buttonhole to make it add beauty to your more pretty breast. Why not look more attentively at the flower and allow it for a minute to take you out of your own too omnipresent conscious ego, and learn the sweetness of being absorbed in the beauty of the universe?

With us the case is quite different. Partly owing to the entirely different ethical atmosphere that we have breathed for centuries past, partly owing to beauty of landscape and clemency of weather, we have early been taught to befriend Nature, and to find in abnegation of the actual self the fulfilment of the ideal self. We admire Nature in all her forms; we throw ourselves into the fostering lap of Nature and laugh and play and lose ourselves in the joy. Flowers are our friends, and so is the snow. We are ready to yield our little human schemes and follow the dictates of Nature, for in a bowing neck we feel the latent strength of a snow-ridden bamboo, as powerful as the mighty arm of a hard-necked oak.

In the connubial relation, too, instead of adopting the tug-of-war system, both parties pulling their hardest at the opposite ends of the matrimonial tie, we follow the more congenial law of gravitation. Each party is with us ready to be attracted by the greater principle that resides in the other—the husband yielding to the power of womanly pliancy in the wife, the wife yielding to the power of manly strength in the husband.

We are, of course, well aware of the undeniable fact that the greatest happiness of a married couple in Japan, or any other country, consists and can consist only in the reciprocal admiration of the finest quality that is given each respectively in surpassing measure. Neither are we ignorant of the fact that from the standpoint of biology the distinction of sex is not an item of such great importance as we are generally accustomed to consider; it is simply one small factor

attendant on animated nature, and does not count very much in the distribution of the so-called manly and womanly qualities among individual members of human society. It is a well-known fact that we often find a strong mind, worthy of the best specimens of bearded humanity, in the angel-like figure of a lady, while a contemptible weakness of will and judgment is not seldom met with in a man of robust constitution.

Yet from the general state of physical and mental development, Nature has always expressed herself in such a way that in the East at least men are expected to stand for the cause of positive force—straight-forwardness; while women are considered at their best when they side with negative force—pliancy. “Husband to propose, wives to follow,” was one of the ancient sayings in China, whose statesmen heard in the so-called crowing hens a sure sign of national disaster. Japan had from the very beginning a similar mental attitude in the valuation of sex attributes—so much so that, in our mythology, the deformity of Hiruko, the first-born child of the creator-deities, is ascribed to the fact that the goddess expressed her admiration of her husband’s beauty without waiting till the god had finished expressing his admiration of that of his wife. It was natural that Japan should, in the main, follow the Chinese views in these as in almost everything else concerning moral doctrine. Besides the Confucian teachings with regard to the respective positions of men and women, we have also been greatly influenced by Buddhist ideas about them.

Both of these systems were, generally speaking, unfair in their treatment of women, for the Chinese sages



THE PARLOUR, WITH TOKONOMA (ALCOVE), KAKEMONO (PICTURE), FLOWER VASE, ETC.



considered, as one of their proverbs says, that "women and children are the most difficult subjects to deal with," while the religious Indians saw in their wives meshes of the net of human passions which hindered them from reaching enlightenment. Notwithstanding this strong influence to which we were exposed, however, it is quite remarkable that the Japanese should never once in their long career have allowed themselves to ill-treat their women. Fathers and mothers, husbands and wives, brothers and sisters have always stood on the same level of dignity, with only this distinction, that the male members were so trained as to develop themselves along the more positive side of life, while female members were taught to fulfil themselves along the negative side of it. The gay brilliancy of broad daylight represents the one; the calm repose of moonlit night is the symbol for the other. If a mighty rock, fearlessly erecting its head in the sea, stands for the masculine, it is the noiselessly swelling water, lipping on its breast, that is the counterpart of the feminine. Is unused energy in any way stronger than *vis viva*, because it lies dormant? Latent or active, hidden or visible, the force resides in each. In both the Universe is whole, the two elements complementing each other. The moment each should try to fight the other, then both are sure to meet destruction!

Such is, in short, the Japanese philosophy of domestic happiness. Our boys and girls are taught in accordance with this ideal. This and the cult of *Kami*-worship form the warp and weft of which the whole fabric of Japanese society is woven. Without

the help of this golden texture no Japanese abode were harmonious. It would simply be "four walls and a ceiling," as Tackleton, the toy merchant, says, and nothing else. But through this marvellous network of mutual cordiality the worldly rays of right and duty are sifted into celestial beams, which turn each of our simple wood-made houses into a dear, dear home, as sweet as any poet can ever sing!

With these preliminary remarks, which I deem absolutely necessary for a visitor to a Japanese home, let me introduce you to one of the purely Japanese private dwellings where our middle-class families dwell. We leave our *jinrikisha* at the wooden gate, for such is the first entrance to a little garden in front of the premises, which are carefully screened from the outer view by a surrounding hedge or fence in neat, broad panels. A few yards from the gate and you are at the front door. No knocker, no pull at the bell, but a literal call, brings to you a smiling maid who, kneeling politely, inquires your "honourable" name. In a minute you are "humbly" asked to make your "honourable" entrance. You are "honourably" helped to take off your "honourable" coat, and "humbly" shown to the "honourable" parlour, for with us no words are addressed to a guest by servants or masters without the necessary accompaniment of some verbal expression of respect. In thus finding yourselves for the first time in a Japanese house, where everything is in small proportions, you will surely realize, to your agreeable surprise, how enormously gigantic your "honourable" statures are, not to say anything of the "honourable" hats of your ladies!

But before you step into the hall you must not forget to take off your shoes. We leave our clogs and sandals in a paved enclosure inside the front door and never allow any foot-gear in the house except the *tabi*, national foot-gloves in white or dark-blue cotton. And the reason thereof is not far to seek. In our early days for several centuries people used to squat on the floor with a little piece of pretty thick straw mattress under them, which served them as bedstead as well at night. In course of time these pieces (each 3×6 feet), came to cover the whole surface of the floor, thus turning the room itself into a big bed, preserving a faint shadow of the original idea in the name and form of the present *tokonoma* ("mattress-room"), which is the alcove with its floor generally a few inches higher than that of the rest of the same apartment. Such being the history of the development of our floor, foot-gear in any way reminding us of the dirt of the street naturally came to be scrupulously excluded from our rooms. Hence the necessity of taking off your shoes. I think you never go to bed with your foot-gear on.

A Japanese parlour of ordinary size is usually a square of six yards by four, with a few walls and many sliding paper doors. These latter noiselessly open into adjacent rooms, or else generally across a veranda into a little garden. A little gay screen in a darker corner and many windows with *shoji*, slender frames of thin, semi-transparent paper, give us enough light to dispel any dismal feeling from the room. The habit of sitting on the floor saves us the necessity of a high ceiling, eight feet or less being the usual height.

In the middle of the room you may have a small square mahogany table, twelve inches high, across which you talk with the host or hostess. In winter one or more little *hibachi*, or braziers, with a miniature Fujiyama of red charcoal in the centre, are put at your side. The inevitable tea makes its appearance before you—pure green tea which is quite unlike your black tea, with an admixture of cream and sugar, and in a porcelain dish a little heap of sweets with a poetic name and as poetic a shape.

You sit on a little square wadded cushion of silk facing the alcove, where in the middle a *kakemono*, that is, a panel with a picture or a poem in Chinese script, is seen, hanging with perhaps a vase of flowers in proper arrangement, or else a little curio in wood or bronze. On one or both sides of the *tokonoma* you see more recesses with wooden shelves in zigzag with a few scrolls of pictures or some Oriental books in folio on each. On the walls outside these niches one or two oblong scrolls in frames are as likely as not to be seen resting on the lintels. The general tone of the room is that of neatness and serenity. Every sign of loudness is abhorred and avoided. The walls are of a warm but subdued colour. They are innocent of wall-paper and stand bare in their simplicity. We dislike varnishing, except an occasional application of lacquer to the sill of the *tokonoma*; wood is left in its native grain.

This description of a Japanese parlour might perhaps give you an impression of extreme bareness. That could only come from the association of your own rooms, with their massive walls of brick and





ARRANGING FLOWERS.

mortar. Your windows are proportionally small as compared with their width, and they do not always relieve you from your dreary seclusion. Your high ceilings only help you to realize the narrowness of your sphere of influence. Imprisonment is naturally the sensation you feel in your apartment—the most fearful thing that can be imagined for a people like you with a strong love of personal liberty. And it is but natural that you should try to free yourselves from its stifling effect. This explains at least partly your method of room decoration, with its bewildering richness in knick-knacks of value, and of no value, glittering, glaring, gleaming, and twinkling from all sorts and conditions of elevations—from tables, desks, shelves and mantelpieces; while on the gorgeously carpeted floor a tanned polar bear roars defiance at a couching Bengal tiger in front of the fireplace. Nor are your walls allowed to remain passive. Every imaginable form of rectangular holes is cut into them by paintings, water-colours, photographs, etchings, mirrors and stone tablets, to lead you out from your mental imprisonment, generally with this sad result that the original principle of artistic relief is quite misunderstood in many of your homes, where the process of imaginary perforation is often carried to such an extent that I often think nothing short of a target after a day's successful shooting exercise with the most modern revolving firearms would stand a comparison with it in result!

In Japanese houses the greater openness to the outer atmosphere makes it unnecessary, and even obnoxious, that we should take recourse to the same

methods; a hand on the sliding *shoji* is enough to connect us with the ever-present smile of Nature. This facility, together with the double keynote struck by the doctrines of obedience to the Higher and mutual completion, makes us attempt to shade ourselves into the outer world of physical existence. "No two flowers of equal strength in a single vase" is one of the favourite precepts of a master of flower-arrangement; while the tea ceremony took its rise in teaching our mighty soldiers how to bow their haughty, stiff necks before the pliant yet irresistible curves of beauty, and hear in the silver note of a seething tea-kettle heavenly music of harmonious life. Even the gardener, working in his livery, revolts at the idea of man's conquest of Nature. Systematically avoiding your geometrical arrangement, because it seems to us to partake too much of human artifice, he relies implicitly on the principle of naturalness, taking care to be in accord with the physical aspects that surround his piece of art. In his handiwork you find the instincts of the Zen idea of paradox and the Chinese philosophy of positive and negative principles at work, for they are deeply interwoven in the very texture of his simple being.

One feature that stands conspicuous in a piece of Japanese work is doubtless its emblematic character, which is but a natural outcome of the extensive use of symbolism in Buddhist teaching. Not only did the Zen priests habitually take recourse to gestures and epigrammatic utterances, but was not the very Buddhist pantheon the result of mental powers and qualities made visible by means of painted or sculptured

imagery? Fostered in the bosom of these ideas our artists early realized the opportunities of symbolic representation. As with the cross, dove, key, etc., in your Christian art, so we have our own emblems, giving us an undercurrent of association which, intermingled with the main stream of ideas, defines our real position towards an object of worship in view. This force is active in our mind not only in the religious field but in all the domains of secular thought. A pine-tree means chastity and faithfulness. A plum-tree represents refinement and nobility. A stork, a tortoise, a carp, a duck each tells its own story to our mind. True, you have your own language of flowers. But it is more meant to swell the pages of a supercilious book on etiquette, and I wonder if a bunch of violets is to many very much more than lovely little flowers.

With us the symbol goes a little further, and a worker in art in Japan can with justice count on our subconsciousness to an advanced degree, beyond what is possible in the case of your artists. This latter fact has given rise to another feature of Japanese workmanship, namely, its allusive, sketchy character. Not only a full word, but one-third of it, is thought to be more than enough to the wise. Anything done in full seems to us to carry something of redundancy in it. Hence our love of terseness, hence our love of laconism.

Such then is the general atmosphere and environment of our home, in which the children of a typically Japanese family are brought up. Let us now see how they grow up to manhood and womanhood amidst these several ideals.

Except in over-modernized houses the welcome news of an addition to the family is first announced at the household altar called *Kamidana*. The *Kamidana* means "God's Shelf," and is the Shinto altar, a plain wooden shelf. In the centre of this sacred place is placed what we call *Onusa*, or "Great Offering," which is part of the offerings made to the Sun-Goddess, at her temple at Ise. The *Onusa* is distributed from the temple to every house in Japan at the end of each year, and is worshipped by every loyal Japanese as the representation of the all-important Imperial Ancestor. On this altar the offerings of rice, saké, and branches of the *sakaki*-tree (*cleyera japonica*) are usually placed; and every morning the members of the household make reverential obeisance before it by clapping hands and bowing, while in the evening lights are also offered on the shelf. On this altar are often placed, in addition, representative tablets of some other Shinto deities.

In addition to the *Kamidana*, most houses have a *Butsudan*, or "Buddhist altar," for, as we have seen, Buddhism has for twelve centuries been inextricably mingled with our religious beliefs. Until quite recently, when the separation of Shinto temples from the Buddhist ones was carried out, the gods of the two systems often lived under one and the same roof, not to mention the further intermixture following the most systematic persecution of the *Kirishitan* under the Tokugawa government, which made the peaceful existence of Japanese subjects in their native country possible only on this condition, that they were registered at a Buddhist church as recognized believers.



THE HOUSEHOLD SHRINE (BUDDHIST).

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Now *Butsudan* in an ordinary house is a miniature Buddhist shrine, with cenotaphs bearing on the front posthumous Buddhist appellations, and on the back the actual names used by the deceased during their lifetime. Offerings of flowers, branches of the *Shikimi*-tree (*illicium religiosum*), tea, rice, and other vegetable food are as a rule placed before the cenotaphs, while incense is daily burnt and in the evening small lamps are lighted. The announcement of the newcomer will naturally follow birth at the Buddhist altar also.

In about a month's time the new-born child is taken to the public shrine where resides the local tutelary god, or the patron god of a man's birthplace or domicile. Such a place of worship is called *Uji-gami*, which, literally translated, means the "God of the clan." "The change in the use of the word," writes Professor Hozumi, "possibly rose from the fact that in early days clansmen usually lived together in the same locality, and erected a temple for the worship of their ancestral eponyms, with the result that the clan god and local patron god meant one and the same deity. But subsequently, the means of communication gradually developing, the members of the various clans began to disperse and live in different parts of the country." Moreover, the administrative departments of the empire, from being tribal, gradually became local and territorial—another fact which tends to show that the worship of *Uji-gami*, or the local patron gods, is a relic of the original worship of clan-ancestors.

The day of the *Miyamaeri*, or public introduction

of the new-born child to the auspicious patronage of the local god, is also the occasion when it is for its recognition ceremoniously ushered into the houses of the relatives and friends of the family in the neighbourhood. The day being previously known, the round results in heaps of toys for the little blinking visitor, whom they present with a papier-mâché dog and a so-called *deng-deng* drum, and a few other playthings. A little paper sack containing a few sticks of *amé*-confection is the visitor's customary present in return.

As soon as the child begins to talk it is initiated, as in every other country, into the mystic land of nursery rhymes. Often its little sister, with her chattering charge tied on her back, is seen nursing in the street, telling it in songs how ship after ship for miles on end sails into Japanese harbours, each with its cargo of valuable treasure, and the seven gods of good luck as its patron deities; why hares jump at the sight of the full moon, and so on. Still later, fairy tales are told to the wondering little minds by mothers at their needlework; how a merciful poor old man by his care brought to life a dying sparrow, and how it made the rest of his days happy by a present of a box full of precious things; how the wrongs of a crab, suffered at the hands of a wicked monkey, were finally avenged by his friends, Mr Bee, Mr Egg, and Mr Pounding Mortar; how the kindness to a homeless and sick dog led an old man and his wife, after many turns of fortune, from dire necessity to a well-to-do condition in which they ended their days happily; and so on.



THE DOLLS' FESTIVAL.

Figure 1 consists of four scatter plots arranged in a 2x2 grid. Each plot shows the relationship between the number of children (X-axis) and the number of adults (Y-axis) in a group. The top-left plot shows a positive correlation with a regression line. The top-right plot shows a positive correlation with a regression line. The bottom-left plot shows a positive correlation with a regression line. The bottom-right plot shows a positive correlation with a regression line.

Of these tales the most beloved by our young folk, however, is certainly the Adventures of Master Peachling. Here again we have an aged couple living their honest life alone in a lonely country, the old man daily going to the hillside to cut wood. The old woman, whose lot was to spend her days in washing clothes at a mountain rivulet, one day saw an enormous peach floating down the stream. She caught and carried it home to share it with her husband at their evening meal. But, lo, when the peach was being cut, it split in two of its own accord, and out jumped from it a plump little angel of a baby to be the delight and comfort of the old couple. He was named Momotaro or Master Peachling, and after a short time grew up to be a stout young warrior, who insisted so earnestly on making an invasion of the Island of Ogres to carry off their treasure that the foster-parents finally gave their consent, and he set out on the perilous undertaking. On his way to the Island of the Ogres he was severally accosted by a pheasant, a dog, and an ape, who, in turn, asked and were permitted to serve under his banner on the condition that they were given a millet dumpling each in return—"the very best millet dumplings in all Japan!" At last Master Peachling and his retainers reached their destination, and after a fearful fight brought the ogres to subjection, so that they could never more do any harm to the Land of the Emperors. The victorious adventurer went home laden with riches, and maintained his foster-parents in peace and plenty for the remainder of their lives.

This story, which reminds you of your Jack and the Beanstalk, will show you, as the others hinted above

do, that the moral turns principally on two important points in Japanese ethical teaching, namely, good men get their sure meed in the long run, and the importance of doing our duty towards our elders, the Mikado, and the country, for the good they have done for us.

By this time our children grow big enough for some parents to think of sending them to a kindergarten, the door of which is, in Japan, ever open to our children at the completion of their third year.

Although it is now a fashion with the parents of our middle and upper classes to send their children to a kindergarten, it does not form a part of the national educational system. The value of the kindergarten is still a question with us, some educationists contending that it is prejudicial to the development of children, while others contend that there can be no harm if it is properly conducted; we are all agreed in this that there should be no systematic teaching, not even of the letters of the alphabet, in the kindergartens, that children should there simply be made to play with gifts and take part in games, to sing songs, etc. We are careful that the rooms in a kindergarten shall not be called rooms but nursery-halls, that those in charge of children shall not be called teachers but nurse-mothers. With all this care too often kindergartens are made into a sort of elementary school, the fault partly lying with the parents, many of whom demand some such teaching.

Before proceeding to talk about the Elementary School, which forms the lowest grade of our educational system, let me remind you that in Japan educa-

tion is considered one of the most important functions of the State, and is therefore entirely under State control; the administration of affairs connected with it is under the Minister of Education, who directly or indirectly is in charge of the whole educational system of the Empire.

At the very base of the entire system lies the Elementary School. The course pursued there is divided into Ordinary and Higher. The former extends over six years, and is compulsory for all children who have completed their sixth year. After that comes the Higher course, which extends over two (or three) years.

In the elementary schools boys and girls are usually taught together, often in the same classes, there being only a slight difference in the subjects taught and in the manner of teaching them. But beyond this the education of a boy and a girl becomes distinct as regards both schools and subjects.

The object of elementary school education is, as defined by the Imperial Ordinance, "to give children the rudiments of moral and civic education, together with such general knowledge and skill as are necessary for life, while due attention is paid to their bodily development," the subjects taught being the essentials of morals, Japanese, arithmetic, Japanese history and geography, science, drawing, singing and gymnastics, and simple manual work. Besides these there is sewing for girls.

Of all subjects the most important is of course the teaching of morals, whose aim is with us "to cultivate the moral nature of children and to guide them in

the practice of virtues." In order to attain this aim, easy precepts appropriate for practice concerning such virtues as filial piety and obedience to elders, affection and friendship, frugality and industry, modesty, fidelity, moral courage, etc., are given. Neither are some of the duties towards the State and society forgotten; care is taken to instil them properly in the young minds, with a view to elevating their moral character, strengthening their will, increasing their spirit of enterprise, and making them value public virtues, and fostering the spirit of loyalty and patriotism. In short, our moral teaching in the elementary schools is at present, as is the case with higher institutions, entirely based on the spirit of the Imperial Rescript on Education, which was promulgated on the 30th of October 1890.

As the moral principles therein expressed strike the keynote of Japanese ethical life now as they did in former days, I take the liberty to introduce the Imperial Words to you. The Rescript runs thus:—

“ Know ye, Our subjects:

“ Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting, and have deeply and firmly implanted virtue; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filially pious to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious; as friends, true; bear yourselves

in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers. Furthermore, advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

"The Way here set forth is indeed the teaching bequeathed by our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all attain to the same virtue."

While the teachers are thus busy engaged at school in the work of initiating the young minds in the noble aspirations of serving the cause of their elders, their Mikado and their country, the elder members of their respective families are not idle in impressing them with similar ideas. They generally try, by means of fireside tales, to prepare their steps to go unerring through the zigzag passes of social duties.

Our little ones themselves, when they reach their tenth year, or still earlier, usually begin to show signs that they find fables not so very attractive as they used to do. They urge their mothers and sisters to

tell them some "true" stories about "brave" men and women. They are found sitting around their father of an evening, and listening, with gleaming eyes in their beaming little faces, wild with wonder and curiosity, to the time-honoured tales of our good old times. First comes, perchance, the story of Itakura Shigemune, how he was appointed by inheritance to the office of a local government, and was presented with a famous sword by his own father, who told his young heir how extremely important his new calling was, which could well be likened to a sharp blade in this, that when wielded properly it worked marvels for a righteous cause, while it would prove a source of fearful disaster in the hand of an unworthy user of it. The next will be the story about the feudal lord of Kokura, how he suffered one of his retainers, of whose wisdom and judgment he was fully convinced, to cure his heir, a boy of eight, of his dislike of thunderstorms, by making the poor shivering little child sit out in the veranda. When the boy with piteous cries asked to be excused from the terrifying ordeal the old man would say: "Such lack of courage will never make a good Samurai." On another occasion the same old man made his young master fearfully angry by letting his caged pet fly away. "Such cruelty is not fit for a Samurai," was the cold answer of the old retainer to the boy's enraged demands of a vindication. The father not only agreed with the old man's action, but was thankful for it.

The third story will perhaps be that of a scholar, called Matsuzaki Kankai; how, when a boy of seven, he went for a ramble with his father on a hill, and how

he was scared by the sudden appearance of a large snake on his way. Thereupon Hakkei, the father, ordered him immediately to kick off his sandals and courageously tread barefooted on the crawling reptile, which he did, and was cured for the rest of his life from the dread.

In these evening tales, lessons for future wives and mothers are by no means neglected. Besides many, many stories, old and new, about well-known cases of chastity and almost superhuman self-abnegation, told and retold of our women, such narratives as the following are very often introduced into our fireside talks. A great favourite is that of the wife of our famous patriot, Kusunoki Masashige, who after serving for a long time the cause of an unfortunate Mikado, the Emperor Godaigo, killed himself in 1336 at Shijonawate, near the present Kobe, to save himself from the disgrace of being captured by the overpowering Ashikaga forces. The last wish which he expressed to his son Masatsura, a lad of thirteen or less at that time, was that the latter should grow up a brave soldier, and devote his life and that of all his retainers to the imperial and patriotic cause. The boy on his return to his house was, however, too sad at the ill luck that had befallen his father, and lost his mind so far as to try to commit *hara-kiri*, an act from which his vigilant, wise mother saved him. She succeeded in convincing her son that it was far nobler to preserve his life for the time being and, growing up a famous Samurai, to devote his manhood in full vigour to the cause of the throne. Under her careful instruction and care Masatsura became a warrior quite as loyal

as his father, and had the satisfaction of dying a young patriot true to his father's wish.

Though not so well known as the preceding story, that of Chisato, the mother of Heguri Hironao, who lived in the ninth century A.D., appeals profoundly to our mothers in the bud. She is said to have shown her disapprobation, by moodily shutting herself up in her room, whenever her young son was known to be on intimate terms with lads of no character, while she looked very happy when she saw him in the company of his good friends. The young man was afterwards appointed an envoy to the Chinese court. On this occasion she disposed of all things she had held precious to get enough to make her son a handsome present of money, so that he should in no way discredit his country and his family through lack of the necessary funds in the expensive intercourse in the Celestial Empire.

A story of similar type, but of a distressing character, is that of the mother of Hara Mototoki. Hara was one of the famous Forty-seven Ronins who avenged their wronged Daimyo, the Lord of Ako, by a night attack on the dwelling of Ko-no-Moronao, who was the cause of their lord's ruin. It was during the year of their secret preparation for the final blow that one day Hara received a message from the leader of the league, Oishi Kuranosuke, to meet him at Kyoto, where the leader then resided. Living, as he did, a bachelor life alone with his mother, he was very sorry to leave her to her own solitary care, because he knew too well that the trip might mean an eternal farewell to the aged matron, who, however, with an instinctive

guess at the situation, convinced her son of the uselessness of his keeping the real state of affairs from her knowledge; and encouraged him to do his best in the noble attempt, without any further concern about herself. "For loyalty is weightier," she said, "than filial duty, which is best fulfilled in the fulfilment of the other." Finding solace in her words, the dutiful son took his leave, but came back in a week's time, wishing to see his mother once more, before he left for Yedo, where the vengeance was to take place not long after.

The mother did not seem pleased at this sign of attachment. She shared, however, her evening meal with her son and early retired to her own room with a cheerful good-night on her smiling lips. On the next morning the mother was found dead in bed with a letter addressed to her son, the purport of which was "an unmitigated expression of her deep regret concerning the amount of care her son should have spent on her, thus making utmost devotion to his greater duty somewhat more difficult. To cure the trouble at the root she had made up her mind to offer her own life for the sake of her son." These words made Mototoki feel the double importance of his loyal mission. He fought bravely in the night of actual vengeance; and, for his firmer grasp of his loyal sword, he was thankful to his heroic mother.

To return to the work in the Elementary School, the subject in the curriculum that stands next in importance to the teaching of morals is with us that of the mother tongue. In this lesson part of the work to be accomplished is to develop the moral and intel-

lectual capacities of the pupils, by means of a proper treatment of the subject-matter taken from such topics as Morals, History, Geography, Science, etc. But the principal, or more direct, aim of it consists in making children properly learn words and sentences in common use, all Japanese letters, and such Chinese characters as occur most frequently in our reading, so that our boys and girls are enabled to express their thoughts correctly and distinctly.

All this sounds very easy when spoken of in this manner, but the case is quite different when the teaching is to be actually carried out. The main difficulty of course arises from the fatal admixture of Chinese script in our national writing. How horrible it is cannot be even faintly realized by a Westerner, unless he knows that the Japanese, besides their own comparatively simple system of letters called *Kana*, have to learn a great number of Chinese characters. The Chinese take recourse to the so-called ideographs to communicate their ideas by writing, using almost always a different sign to express each different idea. For instance, they have one for the sun, another for the moon, a third for a man, a fourth for woman, and so on. These signs are used by us principally in two different ways, namely, to represent the originally Chinese words now adopted in our language, and also to represent native Japanese words. Hence one and the same character can be read at least in two entirely distinct manners. The sign for the sun may be either pseudo-Chinese *nichi* (alias *jitsu*) or else *hi*; that for the moon may be either pseudo-Chinese *gatsu* (alias *getsu*) or else Japanese *tsuki*, and so on. The number

of these characters is very great, nearly fifty thousand at a rough estimate. Of these at least three thousand are expected to be in the possession of a well-educated Japanese man or woman.

But as even this is considered far too large a number to be introduced into Elementary School education, a careful selection of twelve hundred signs has been made, which are systematically taught as the most useful. Yet as these signs are not only pronounced in at least two different ways, but most of them assume different appearances in their regular and cursive forms, the number is practically three or four times as great to the young learners. Your young boys and girls ought to grumble less over their Latin grammar in future, thinking of the harder fate of their Japanese fellow-scholars.

There is no doubt as to the fact that the Chinese writing is at best fearfully complicated—enough to make an old Jesuit declare it to be evidently “the invention of a conciliabule of demons, to harass the faithful”—it is, however, not altogether without certain general principles in its formation and use, which alleviates the difficulty to a considerable extent. I am not going to trouble you with any detailed account of it; suffice it to say that only a very limited number of the Chinese characters are the simple outcome of original picture-writing, as is the case with such signs as for child, bird, etc. Most of them are, on the contrary, obtained by means of a combination of such radical elements. The combination of “sun” and “moon” means “brightness.” Put two signs of “hand” side by side and it means “to worship.”

There is a sign which consists of a "house" with a "woman" inside. What do you think it means? The character must have, in my opinion, been invented either by a happy husband or else by an anti-suffragist in China five thousand years before Christ, for it means "peace"!

The use of Chinese characters in Japan has undoubtedly many drawbacks, which some of us are trying to do away with by an exclusive system of writing, like the native *Kana* syllabary or the Roman alphabet. But the movement has so far failed to produce any important result. In the meanwhile, we have to be satisfied with the old way, which is not without its good sides. "Japanese calligraphy is artistic," writes Mr Chamberlain; "above all it is bold, because it comes from the shoulder instead of merely from the wrist. A little experience will convince any one that, in comparison with it, the freest, boldest English hand is little better than the cramped scribble of some rheumatic crone. One consequence of this exceeding difficulty and beauty is that calligraphy ranks high in Japan among the arts."

Another is the development of a highly fastidious sense of balance and proportion in our minds as to propriety and neatness of execution in form. You could hardly realize how disagreeable and almost distressing it is to us to see, for instance, a picture hung on the wall in any degree more slanting than it ought to. The strong mental tendency in the Japanese of committing facts to memory without much reasoning might possibly be one of the results induced by our process of silent accumulation of Chinese ideographs.

But enough of the Japanese mode of writing! Now let us return to the Elementary School again, and, starting from it, run through the other schools standing above it, so that we may still have some time left to make a few remarks concerning the organization of Japanese social life.

After six years of compulsory education in an Elementary School a boy may enter a Middle School with a course of five years. The subjects taught are Morals, Japanese, Classical Chinese, English (or German or French), History, Physics and Chemistry, Law and Economics, Drawing, Singing and Gymnastics.

After passing through the Middle School a boy intending to pursue the university course enters what we call "Higher Schools," where there are several preparatory courses, extending over three years.

On his finishing the preparatory course the boy is eligible for one of the colleges of the Imperial Universities, which have an undergraduate course.

Or instead of going to the Imperial University, a boy, after he has finished the Middle School, may enter at once a Special College.

Or again he may enter the Higher Normal School, in case he wishes to be a teacher in middle-grade schools.

There are, besides, a few schools and colleges, outside the jurisdiction of the Department of Education, such as the Military and Naval Schools, Nautical School, etc.

So much for boys. A girl's education runs on somewhat similar lines. After the Elementary School

course she may enter a Girls' High School, with four (or five) years devoted to the study of practically the same subjects as are taught in the Middle School for boys. The difference consists in the less thorough manner in the class-room treatment of the subjects taught, and in the substitution of "Household matters" and "Sewing" for Law and Economy.

No provision has so far been made, except by private enterprise, to give girls a higher education than the supplementary course of the Girls' High School, the only other means of receiving it being either at the Female Higher Normal School, for intending teachers of Girls' High Schools, and the Musical Academy for those who want a special training in music.

I should have mentioned technical or industrial schools for boys and girls of different grades. There are, besides, Normal Schools for men and women wishing to become teachers in the Elementary Schools.

Having given you some idea about our school system, let me now tell you how our society is organized, by means of a reference to our form of marriage.

Our girls leave their High Schools generally at about eighteen years of age, and that is with us high time for their parents to begin thinking seriously of suitable young men. But there are some considerations which must precede any account of an actual match, for the ideas that are associated in our mind with the word "marriage" are entirely different from those which are naturally connected with it in the Western mind.

In Japan, until quite recently (as late as 1898), a "house" was legally a corporation and a legal unit of

the State. Now the term "house," in the sense in which it is employed in the Japanese law, does not mean a *household*, much less a *dwelling-place*, but a group of persons, usually but not necessarily bearing the same surname, and subject to the authority of its head. A "house" may consist of the head alone, or of the head and one or more house-members; the latter consisting of the relatives of the head or of his predecessors, or sometimes also of the relatives of house-members who have no tie of kinship with the family. A house-member may, with the consent of the house-head, establish a new "house" and become its head.

It will be seen from the above statement that house-membership and kinship are two things. Nor is it always the elders who are the house-heads. "It may sometimes happen," says Baron Kikuchi, in his *Japanese Education*, "that the house-head is a minor, and his (or her) father or mother a house-member. In such case the house-head is under the parental authority of the latter, while at the same time the latter is legally subject to the authority of the former as the house-head. In face of this double-faced relationship Japanese law attaches more weight to the 'house' than to the kinship, and a man's rights and duties, capacities and incapacities, are usually determined by his position as a member of the house, and not by his position as a kindred of the family."

All this shows how important the "house" is in the Japanese society of our day; yet it was of far greater importance in former times, when the feudal system was in vogue. In those days every head of a "house"

was expected to discharge, among other duties, the all-important one of military service. But that particular duty, and some others, a woman was naturally unfit to fulfil, and she consequently could not become a house-head. Her only chance of legal existence was therefore as a house-member under the house-headship either of her parents, or of her husband, or else of her son. Hence the so-called rule of the "Three Obediences" of a woman. She was throughout her lifetime subject to the authority of one house-head or another. Yet this does not necessarily mean that her status was very low. She owed obedience, it is true, to the house-head in the legal sense; but then she was a wife, or a mother, and as such she was entitled to, and actually received, her due of love and respect.

With us marriage was, and practically still is, an affair of the house, and not of the individuals. The union came to be recognized by law because it had its fundamental idea in ancestor-worship. "The State recognized the wedlock," writes Professor Hozumi, "and made rules for its protection, because it was regarded in former days as *a means of perpetuating the worship of ancestors*. In the eyes of our old law it was essential that a family should perpetuate itself for ever, and marriage represented the union of man and woman for the purpose of obtaining a successor to maintain the continuity of ancestor-worship. It was a means to an end, and that end was the continuity of the *sacra*. It was considered therefore one of the greatest misfortunes that could befall a man to die without leaving a son to perpetuate the worship of

his ancestors and himself." Mencius, the great disciple of Confucius, considers "the greatest unfilial act to be dying without posterity," and all other Chinese sages are of the same opinion. Thus, to leave the world without male issue came to be regarded by us as the greatest sin, according to the Chinese philosophy which has been taught in Japan for more than a thousand years. The reason of this doctrine is obvious. The posthumous happiness of the ancestors of a family depended on the proper performance of the family *sacra*. It was therefore the *duty* of every head of a house to marry, for the purpose of avoiding the calamity of the family *sacra* being extinct. Hence the ideas about the Seven Grounds of Divorce, which were: first, sterility; second, adultery; third, disobedience to the father-in-law or the mother-in-law; fourth, loquacity; fifth, larceny; sixth, jealousy; seventh, serious disease. Marriage was, as we have seen, contracted for a special object, and that object failing, a man was justified in dissolving the union. A man was, indeed, under a moral obligation to his ancestors to do so.

It is well to state, however, that the majority of these grounds of divorce do not find a place in the code now in force, bigamy, adultery, desertion, cruelty or gross insult, condemnation to punishments for certain offences, sexual immorality, disappearance from residence, etc., being the principal grounds now.

Thus it will be seen that the law of divorce has undergone a great change, and in its present form it has very little to do with the original idea of ancestor-worship and the perpetuation of family *sacra*. Yet,

even at present, the fact remains practically unchanged, that marriage is no simple *affaire de cœur* of the parties immediately concerned; it is an important affair between two social units, the houses of the parties—an affair, the legal and social consequence of which brings about one of the following two results: either the wife enters, or marries into the “house” of her husband and becomes one of the house-members, or, in case a female house-head contracts marriage, the husband enters, or marries into the “house” of his wife, thus becoming a house-member under the legal authority of his wife, the house-head.

In such circumstances as have been detailed above our marriage must necessarily be essentially different from yours. Hence also the diversity in the way of contracting it. With us the union does not enter into its first phase as often seen on your stage by a youth kneeling in a rose-garden on one knee, with a hand pressed on his throbbing heart, while the other brings the finger-tips of his faintly smiling goddess to his burning lips, to the most timely music of the warbling nightingale. With our young men, taking a wife assumes a far more sober character, not because they are less vulnerable to Cupid’s arrow, but because they are more conscious of their responsibility to their respective “houses” for the step, which necessarily means the addition of an important member to them. The cold current of family honour is always present in a strong degree to mitigate the hot stream of reckless love. Hence the coolness of our courtship. Although much freedom has been introduced into our sex relations in recent years, the typical mode in which a

marriage in the old style takes place among our people belonging to the upper middle class at present, remains very much like the description of one given by Miss Bacon in her ever-charming *Japanese Girls and Women* :—

“ The courtship is somewhat after the following manner. A young man, who finds himself in a position to marry, speaks to some married friend, and asks him to be on the lookout for a beautiful and accomplished maiden who would be willing to become his wife. The friend, acting rather as advance agent, makes a canvass of all the young maidens of his acquaintance, inquiring among his friends, and finally decides that so-and-so (Miss Flower, let us say) will be a very good match for his friend. Having arrived at this decision he goes to Miss Flower’s parents and lays the case of his friend before them. Should they approve of the suitor a party is arranged at the house of some common friend, where the young people may have a chance to meet each other and decide each upon the other’s merits. Should the young folks find no fault with the match, presents are exchanged, a formal betrothal is entered into, and the marriage is hastened forward. All arrangements between the contracting parties are made by go-betweens, or seconds, who hold themselves responsible for the success of the marriage, and must be concerned in the divorce proceedings, should divorce become desirable or necessary.

“ The marriage ceremony, which seems to be neither religious nor legal in its nature, takes place at the house of the groom, to which the bride is carried,

accompanied by her go-betweens, and, if she be of the higher classes, by her own confidential maid, who will serve her as her personal attendant in the new life in her husband's house. The trousseau and household goods, which the bride is expected to bring with her, are sent before. The household goods required by custom as a part of the outfit of every bride are as follows: a bureau; a low desk or table for writing; a work-box; two of the lacquer trays or tables on which meals are served, together with everything required for furnishing them, even to the chopsticks; and two or more complete sets of handsome bed furnishings. The trousseau will contain, if the bride be of a well-to-do family, dresses for all seasons, and handsome sashes without number; for the unchanging fashions of Japan, together with the durable quality of the dress material, make it possible for a woman, at the time of her marriage, to enter her husband's house with a supply of clothing that may last her through her lifetime. The parents of the bride, in giving up their daughter, as they do when she marries, show the estimation in which they have held her by the beauty and completeness of the trousseau with which they provide her. This is her very own; and in the event of a divorce she brings back with her to her father's house the clothing and household goods that she carried away as a bride.

“ With the bride and her trousseau are sent a great number of presents from the family of the bride to the members of the groom's household. Each member of the family, from the aged grandfather to the youngest grandchild, receives some remembrance of the occasion; and even the servants and retainers, down to the



THE MARRIAGE CEREMONY : THE BRIDE IS RAISING THE CUP OF SAKÉ ; OPPOSITE HER IS THE BRIDEGROOM.



jinrikisha men, and the *betto* in the stables, are not forgotten by the bride's relatives. Besides this present-giving the friends and relatives of the bride and groom, as in this country, send gifts to the young couple, often some article for use in the household, or crepe or silk for dresses.

"In old times the wedding took place in the afternoon, but it is now usually celebrated in the evening. The ceremony consists merely in a formal drinking of the native wine (*sake*) from a two-spouted cup, which is presented to the mouths of the bride and groom alternately. This drinking from one cup is a symbol of the equal sharing of the joys and sorrows of married life. At the ceremony no one is present but the bride and bridegroom, their go-betweens and a young girl, whose duty it is to present the cup to the lips of the contracting parties. When this is over the wedding guests, who have been assembled in the next room during the ceremony, join the wedding party, a grand feast is spread and much merriment ensues.

"On the third day after the wedding the newly-married couple are expected to make a visit to the bride's family, and for this great preparations are made. A large party is usually given by the bride's parents, either in the afternoon or evening, in honour of this occasion, to which the friends of the bride's family are invited. The young couple bring with them presents from the groom's family to the bride's, in return for the presents sent on the wedding day."

Thus is a new "house" formed to furnish another corner-stone to Japanese society, where the

same process of multiplication has been going on for centuries, still goes on at present, and will continue to go on for many, many centuries to come, thus to make every one of our social units constantly keep in view its family ties, and their consequent duties, towards the "Head-House," the *Oyake*, the "Whole Japanese Nation," with the Mikado as its House-Head!

THE END

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